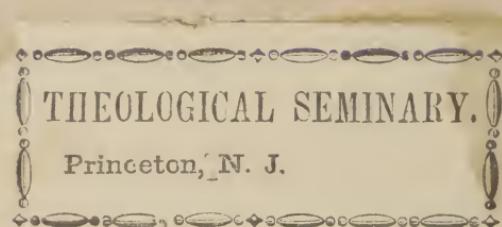


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THE
MISSIONARY HERALD
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No. 8.

FINANCIAL PROSPECTS.

It has probably been noticed, by many readers of the Herald, that the receipts of the Board during the current financial year, have been generally in advance of what they were at the same period of the previous year. The whole amount for nine months last year, from August 1 to April 30, was \$179,522. This year, for eight months, up to the same time, (commencing September 1,) the sum was \$193,823. It was announced in January, in connection with a statement of appropriations made, that to meet those appropriations and pay off the existing deficiency, it would probably be necessary that the income of the Board from ordinary sources, for the year, should be about the same as last year, or \$340,000. And thus far, as the year was passing away, there was found much occasion for gratitude in the fact that the receipts, from month to month, gave promise that the income would reach nearly that amount.

Now, however, the prospect seems somewhat changed. The receipts for May and June have been more than \$17,000 less than for the same months in 1861, making the whole amount up to June 30, but little more than \$232,000,—nearly \$2,000 less than last year. It must be borne in mind that, under the pressure of a felt necessity for extraordinary effort to prevent serious embarrassment, the contributions during the two last months of last year, (July and August,) were very large, carrying the receipts for those two months to the unusual amount of nearly \$102,000; and it will be seen that, to reach the same total sum for this year, the receipts for these two months must be even more than this,—\$108,000. This amount is not promised by the receipts of May and June, (less than \$39,000,) nor indeed, judging from the experience of former years, can it be expected, without unusual exertion.

In the kindly orderings of Providence, however, the Committee find that expenses in some departments of their work, curtailed by their own stren-

uous efforts and the co-operation of the missions, are, for the present, somewhat less than was expected ; so that with the cordial endeavors of pastors and other friends, their hope and expectation still is that the *financial* year, (which is not the same as the civil year, for which appropriations are made,) may close without a serious deficiency. But the friends of the missions, in looking forward to the future, should bear in mind that the present financial prospect has this hopeful appearance, not because the wants of a growing missionary work have been met by increased donations from the churches ; but rather because, (1,) the Committee have felt constrained to curtail all operations, and stringently limit appropriations ; (2,) the income from legacies has been thus far, the present year, about \$18,000 more than up to the same time last year, (leaving the income from contributions about \$20,000 less) ; and (3,) contributions in some of the mission fields, and by generous friends in Great Britain, in view of present exigencies in the United States, have been much more than heretofore,—about \$9,600 in advance this year of what they were at the same time in 1861,—still further reducing, by this amount, the comparative sum contributed by the churches at home. Looking then only at the action of the churches, which must be mainly the basis of all calculations for the future, the case appears by no means so encouraging. It must be remembered also, that *comparatively little has been done of late to strengthen and extend the missions* by sending out new laborers. Expenses have been limited in this respect, but a change should come. *The call for reinforcements, growing out of losses by death and otherwise, is becoming urgent.* There is occasion, therefore, for the same earnest efforts which have been ever called for, on the part of pastors and others, in order that the wants of this work—for the world's salvation and for Christ—may be in any good measure met. Shall not this effort be made ?

BARON HOHANNES TO THE PRUDENTIAL COMMITTEE.

DR. DWIGHT, in his work on the revival of Christianity in the East, in connection with the mission to the Armenians, referring to the first intercourse of the missionaries with one who became, apparently, the first convert, and who has ever since been a helper in the work, says : "In January, [1833,] a young teacher, of modest and intelligent appearance, presented himself. * * Within a week he repeated his call, and then, for the first time, unburdened his mind. He was seeking the salvation of his soul ; he was also strongly desirous of doing something effectual for the regeneration of the whole Armenian community. * * Our first interview with this individual may be considered as an era in the history of the mission. He soon became a most efficient instrument in promoting the truth, and he has continued to be so, up to the present time." The name of this young man was Hohannes Der Sahagian, but he has been better known to the churches as "Baron Hohannes,"—often mentioned in the correspondence of the missionaries,—first fruit of the mission to his people,—and now pastor of the Protestant church at Baghchejuk. Led, perhaps by the death

of Dr. Dwight, to look back upon the many years of his connection with that excellent man and with the missionary work, Hohannes sent to the Prudential Committee a letter of thanks, which the readers of the Herald may be glad to see. Not the Committee, but the supporters of the Committee and of the Board, have been his supporters, while he has labored for the spiritual good of his people.

BAGHCHEJUK, MARCH 18, 1862.

Rev. Dr. Anderson and the Prudential Committee:

Very Dear and Excellent Brethren in Christ,— Gratitude is undeniably a noble virtue, and clearly a duty in the recipients of favors. It is now more than twenty-nine years since, in the providence of God, I became acquainted with your missionaries in this country; and should I live till the first of August next, it will be just twenty-nine years that, in their companionship, I have been laboring to preach the glorious gospel of Christ to my nation. During this time, with the exception of one year when I was in the United States,—when I was not a pastor, preacher, helper, or colporter, but a theological student,—I have received my support from you. And since I became a pastor to this feeble church, I still receive from you those means by which I am able to give my time to the work of the glorious gospel. This is a great mercy and a high privilege from heaven to me. And I sincerely acknowledge to you, excellent brethren, that I feel deep gratitude in my soul for all the kindness you have done me for more than a quarter of a century. Especially at this time, when war diminishes your resources and compels you to diminish the salaries of the native laborers,—and yet you continue to me, in some measure, the gift of your Christian love,—do I feel that it becomes me to express the gratitude of my heart for all this kindness.

It is, moreover, the most excellent beneficence in the world, because it is *spiritual*; that is, it relates to the salvation of immortal *spirits*. I beg you, therefore, to receive my gratitude in proportion to the excellence of the gift; and that two-fold. First, for myself; because, although I was fully awakened from the superstitions of my national church, and was regarding them as vanities before I ever saw a missionary, yet I did not feel, as was needful, the real value of the truth, nor my need of the Mediator for the salvation of my soul. I learned these from the lips of your missionaries, and then felt, through grace, my true condition. Secondly, for my brethren; who also, through the same instrumentality, have received the light and the knowledge of the gospel, and there has come forth this evangelical system among our people, and the present general enlightenment of our nation. These things are evident before the world, as the light of the sun, and no one can deny them.

These great benefits are worthy of great thankfulness and gratitude, and I pray you, beloved and excellent brethren, to receive the assurance of these feelings towards you in my heart.

Yours faithfully in Christ,

H. B. DER SAHAGIAN.

HOHANNES ON DR. DWIGHT.

IN connection with the foregoing, it may not be amiss to present extracts from a notice by Hohannes, of Dr. Dwight, as translated from the Armenian by Dr. Hamlin.

The Rev. H. G. O. Dwight, the chief founder of the Apostolic and Evangelical Church of Armenia, has fallen asleep.

It is thirty-two years that this distinguished and pious man has been known to the Armenian world, and it is thirty years that he has labored in the evangelic work among the Armenians.

In January, 1833, I met him for the first time, together with his two associates, Dr. Goodell and Dr. Schauffler, in the village of Ortokeuy. I cannot doubt that this interview was by a special divine Providence. For I was already free from the errors and superstitions of my national church; and as an awakened, patriotic, and earnest young man, I was seeking the means of going to England for a complete education, in order to return to Constantinople and labor for the elevation and enlightenment of my nation, when they also, at the same time, were seeking such young men, in order to commence with them the evangelic work in our nation. Divine Providence, without our knowing each other's intentions, brought us together on that happy day; and, blessed be God, it was not the last interview, nor was it a meaningless and useless one, but exceedingly profitable; first, in regard to our conversation itself,—which was such as at that time rarely happened in Turkey,—and secondly, in regard to the future. For the bond of a sincere love and a true friendship from that time forth bound our hearts together, so that our "good-by" was a pledge of another meeting, which soon followed.

On the first of August, of that same year, I began to labor with them in the work of the gospel, and my first work was the translating of the Book of Psalms into modern Armenian. It is now nearly twenty-nine years that I have labored with Dr. Dwight in this glorious gospel work, and I testify that he has shown me great kindness and benevolence during all this time, in a great variety of circumstances.

Dr. Dwight was very distinguished for his wisdom, prudence, and foresightedness; but above all for his gifts of government. * * He was known among us as a man of principle, independent mind, and decided and firm plans. In nearly all circumstances he worked conformably to those plans. He was also distinguished for accuracy in keeping promises and appointments, and in these respects he was a worthy model.

Dr. Dwight was a true disciple of Christ, and a faithful minister of the gospel. It is true also, that by his native penetration and solidity, he was a great champion of the gospel in the East, and was a veteran and brave soldier, in all difficult and responsible circumstances.

Dr. Dwight was a distinguished agent, in the hand of God, in the work of Oriental reform; and especially by his means, the Armenian Evangelical church received its form. And when, from age to age, these distinguished events shall be narrated in history, the name of this faithful and active laborer will be commemorated, and it will undoubtedly be found among that great multitude of all nations who stand before the throne and before the Lamb, clothed with white robes, and palms in their hands, saying with a loud voice, Salvation to our God which sitteth upon the throne, and unto the Lamb.

LETTER FROM THE OORFA CONGREGATION.

A LETTER to the Board has also been received from a committee of the Oorfa Protestant congregation, interesting both as an expression of their gratitude, and as, in its last paragraph, affording promise with reference to

what may be hoped for in the future from such communities, gathered by our missionaries in Western Asia. It is as follows :

OORFA, MARCH 25, 1862.

Faithful and Beloved Holy Gospel Society :

In the Word of God it is plainly made the duty of every one, receiving with love the benefits of the benevolent, to offer thanks to them with joy, from the heart; and in every place and time, to acknowledge those benefits. On this account, first of all, we offer thanks and praise to the Creator and Giver of every good gift, the Father of lights, for that he, awakening the minds of your forefathers and yours, and using you as instruments in his hand, has caused the light of his gospel to shine to every part of the world. Yes, with this thought we have considered it our bounden duty also to offer to you, in sincerity of heart, this our letter of thanks.

We acknowledge that by your zeal we have been able to obtain among us, for a small price, the Holy Scriptures in a language we understand. We acknowledge that you have sent, from your distant land to ours, missionaries to preach truly the gospel ; and that they, voluntary exiles, are living among us with Christian love as one family and one house, more than our natural kindred. And both they and the native helpers, receiving support from you, are preaching the gospel to us freely, without expense on our part. We acknowledge that suitable places for the preaching of the Word of God have been by you provided, in which, even until now, we worship God and are nurtured in his true doctrine ; and that, for many years, you have caused schools to be opened, in which both ours and the children of other sects may drink the "sincere milk of the Word" from early childhood, and both young and old be taught to read God's Word. Indeed we have enjoyed, and are still enjoying, these and other like benefits. If then those who had received benefits from the hands of liberal Tabitha showed them, one by one, unto Peter, have we not much more reason to make mention of the blessings which God has given through you, and while we offer thanks to him, show gratitude to you also? Yet we are not able to make any return for so great blessings; only we and our children are bound continually to pray that you and your children may live forever with Christ ; and, to the extent of our ability, to give to the needy, as we have received, freely.

With joy also we inform you, our beloved friends, that since the beginning of 1861, one after another in succession, we have two schools for boys and one for girls, at our own expense ; and in these, eighty children in all, of our own and other sects, are instructed. We hope that by the coming year we shall ourselves strive to meet every kind of our expense as a religious society. Finally, with one heart, as one man, offering you our thanks and salutations, in conclusion we ask your constant prayers. May you live for the glory of God.

For the Committee of the Congregation,

GREGORY WEIGHERSON, Scribe.

ITEMS OF INTELLIGENCE.

WEST AFRICA.—Mr. Walker writes, April 18: "A few new cases of apparent conversion have occurred, and all those of whom I wrote in my last, still maintain their integrity, as far as we know. Others are asking what they shall do. At our communion season on the 5th inst., two men were received to the church by bap-

tism. Five more persons were examined. We do not expect any clearer evidence of their conversion, but they were afraid, and hesitated about asking for admission. As far as we can judge now, there will be about ten received at the next communion. One who has been at Nengenenge would have been received, but was detained, and did not get here in time. This is the one of whom Adunga wrote, that he believed he was a Christian ‘because he had repented of all his sins.’ He appears very well.”

The missionaries feel encouraged and hopeful in their labors. A woman is mentioned who gives evidence of sincere piety, and whose husband also *says* he is a Christian; “but he is waiting to dissolve his connection satisfactorily with three or four wives, and I know not how many slaves, before he makes any proposal for uniting with the church.” “The subject of polygamy,” our brother adds, “is easily disposed of; but slavery is leaking in at every avenue, and we have constant war with it. With habits so inveterate, laziness and pride so confirmed, consciences so dull, and conveniences so apparent, it is the hardest work imaginable to keep it out of the church. But there is no use, and no necessity for being lenient and soft speaking about slavery here.” Another fearful African custom is thus alluded to. “The way the Bakeles around Nengenenge are killing witches will soon use them up. The details of these horrors are equal to anything in the Indian mutiny. The accuser soon becomes the accused and the victim.”

MAHRATTAS.—Mr. Ballantine mentions, April 25, the death, by cholera, of the wife of a native helper, “an exemplary and educated woman,” whose removal is felt as a great loss. The cholera, he says, is raging to some extent in the villages around, though there have not been many cases at Ahmednuggur. At the close of his letter he remarks: “We hope you will not fail to send us a reinforcement this year. Mr. Wood having gone from Satara, our wants are more urgent than before. We wish you could send us four men at once,—one for Bombay, one for Satara, one for Sholapoor, and one at least for this [the Ahmednuggur] branch of the mission.”

Mr. Bissell mentions an examination of native teachers for prizes offered by the Vernacular Education Society for India. There were from 40 to 50 candidates, of whom 30 received prizes, though 11 of these were, it is said, really below the standard required. Of the 30, 15 were teachers connected with the Ahmednuggur mission, and only 3 of these 15 were among the 11 who did not fully reach the standard. All the candidates from this mission were Christians. These facts, Mr. Bissell remarks, “indicate what we are doing for education, and hardly warrant the assertion that we have given up schools as a missionary agency.” “Our school for catechists and teachers,” he says, “is still filling up, and would soon run over if we were able to assist all we could wish, in obtaining an education. Including the theological class, who are also pursuing scientific studies, there are now sixteen in the school studying Algebra, and an equal number are studying, or have completed, Astronomy, Natural Philosophy and Moral Science. Several of these are so young that they might with profit, and indeed should be allowed to study several years longer, before leaving the school to enter upon their life-work as teachers, catechists, or pastors. In fact, we have here the germ of a college—a Christian college, with Christian students and teachers—rearing its bold front in the midst of hostile Hindooism! If the corner-stone of a college edifice were laid to-day, before it would be ready for use, two respectable classes would be prepared to enter it.” He then speaks of their urgent need of better and larger school-rooms, of apparatus, seats, &c., and says: “This pressure will increase, and we must transfer it, so far as we can by a statement of the facts, to

the churches at home. Our difficulties will increase till, I trust, our brethren will endure it no longer."

MADRAS.—On the first Sabbath in April, Mr. Winslow received six members to the church at Chintadrepettah, two on profession and four by letter.

FUH-CHAU.—Mr. Peet, under date March 29, speaks of several visits, by himself and Rev. Mr. Burns, to a small village about fifteen miles south of Fuh-chau, named Lângp'uò, where, and in neighboring villages, they found considerable apparent readiness to listen to the truth, and at least one individual who seemed to be not far from the kingdom of heaven.

WESTERN TURKEY.—Mr. Dodd, of Smyrna, visited Thyatira and Magnesia in April. At Thyatira there had not been the progress desired, the church barely holding its own in numbers. Yet there were pleasant things. The church seemed in a good state, the members apparently growing in grace and mindful of their duty towards those without. Their influence was felt, and there was an extensive diffusion of the leaven of Protestantism. At Magnesia, fruits of past occasional labors were beginning to appear.

Mr. Dodd also mentions a movement from which they hope for much good—"the formation of home missionary societies in each of the churches of the district." Two new members were admitted to the church at Smyrna in April, and there had been quite an increase of attendance and interest on the part of a class of young men.

Mr. Crane, of Adrianople, reports the reception of two new male members to the church there, April 27. Since the organization of the church, there had been new hearers present at almost every Sabbath service, and the access of the missionaries to the people was becoming more free. Larger chapel accommodations being needed, their "friendly landlord," on the proposition being made to him, at once consented to make repairs and changes which would give the room required, superintending the work himself, and consulting the brethren at every step, as if he were wholly identified with them in their aims. This excited the jealousy of the ecclesiastics, and produced covert attacks upon him in one of the leading Greek papers, which, however, only excited his contempt. Mr. Crane speaks also of "quite an awakening to the truth in Kirth Kilisseh," to which place Mr. Morse had gone on a missionary visit.

Mr. Herrick, writing from Constantinople, June 2, mentions first, that the persecuted Turk from Angora has arrived there, having made his escape by night from Yozgat, after a stay of twelve days. "He appears like a thoroughly sincere man, is wide awake and of an inquiring mind, though he has very little education." He seems meek, firm in his faith in Christ, active, and "not afraid of any work." A new native helper has recently been employed, "to go about, converse with, and bring in the Turks," who promises to be useful, and whose "Osmanly Christian household is a source of encouragement." Mustapha Effendi, from Marash, after a satisfactory examination by a committee of the station, was baptized by Mr. Herrick, June 1. Other incidents are mentioned to show that "there is work before us" among Mohammedans; such as opportunity for new and more effective use of the press, and the recent issuing, by a Turk, of a remarkable book,—a reply, in 290 octavo pages, to a work against Mohammedanism by Dr. Pfander, of the English Church Missionary Society.

CENTRAL TURKEY.—Mr. White writes that, on the last Sabbath in April, thirty-four persons were received to the church at Marash, making the total membership

two hundred and seventy-five. He says: "Among those received was a little girl, only eleven years of age. Her examination, as a whole, was the most satisfactory of any among all the one hundred and eleven candidates. Her answers, both in respect to doctrine and Christian experience—the knowledge of her own heart—her simplicity and childlike trust in Christ, drew tears from the eyes of all present."

"Two years ago I visited Belleren, a town two days east of Marash. There were only six adult Protestants, and but ten or twelve Armenian houses in the whole village. It seemed expensive to employ a helper for so few; and as the persecution was intense, and the Moslem rule oppressive, rather against our desire, the Protestants removed to Marash. *Three* of those six were among the number now received, and two more give hopeful evidence of a change of heart. What sweet fruit is this from that rocky village."

Mr. White mentions incidents illustrating the progress of Protestant sentiments, says they are making efforts to obtain a house for another place of prayer, and remarks: "I am more and more convinced that the work will advance more rapidly and better with two or three small congregations than with one large one. The city is much spread out and hilly, so that it is difficult for the aged and feeble especially in the mud and cold of winter, to come so far. More Armenians would drop in; the Protestants themselves would be more energetic, and I think more easily managed. Experience, thus far, has confirmed these views. The suburb called Karamanlu, is too distant for the brethren there always to attend at the church; so they have a Sabbath school and one preaching service on the Sabbath, and a prayer-meeting and lecture during the week; and the brethren there are so united and loving, it is a real treat to go occasionally and hold a meeting with them. Eight are members of the church.

"Had we two suitable pastors, it might be well to organize a second church to-day. Our present building is comfortably filled every Sabbath; and two hundred and seventy-five members are enough to occupy the whole time and strength of two pastors. Could we have two churches with their own pastors, supported on *small salaries, by the churches themselves*, I should feel that a most important advance had been made."

LETTERS FROM THE MISSIONS.

Micronesia Mission.

EBON ISLAND.

LETTER FROM Mr. DOANE, JULY, 1861.

Absence of Chiefs—Quiet.

THIS letter does not bring intelligence of much later date than was published in the Herald for January last, yet some facts of interest are mentioned. Mr. Doane speaks of the absence of the chiefs, who had gone for a time to islands north of Ebon, and the consequent comparative freedom from fears and excitements among the people,—“a quiet time.” “Just now,” he wrote, July 8, “it is the harvest time of the breadfruit, and all are hard at work. Old men and children find

plenty with which to occupy themselves. But how much of this industry is forced! Even now, though the chiefs are absent on other islands, one hundred and fifty or two hundred miles distant, their power is felt. On the eve of their departure they left word, designed especially to affect those who might wish to attend school, or in other ways to be benefited by our instruction, that if the quantum of preserved breadfruit due from such persons was not forthcoming on the return of the royal ones, they would make preserved breadfruit of the delinquents. And such words are of fearful import. They mean *all* they were intended, under the figure, to convey. So our natives are now very busy; yet many do sigh for a little respite for study. But as at home so here, the ‘irrepressible

conflict' between slavery and partial freedom is going on. It is true, I believe, the world over, all enslaved people *do love freedom*. I could not avoid noticing this in our people, as the chiefs left. They seemed to breathe more freely; and they certainly did *talk* more freely, and sleep more soundly."

There was also another and more pleasant result of the absence of the chiefs. The Sabbath was much more generally noticed, by refraining from labor and attending public worship. Our brother writes: "The chiefs have, all through the past winter, or at least the last half, it, actually discouraged and prohibited the people from attending meetings. They would rarely attend themselves, and no common native, living in the immediate vicinity of a chief, would think of going to church unless the chief went."

Pleasant Indications.

Mr. Doane speaks of Aea, his Hawaiian associate, as a valuable helper, doing his work nobly, and remarks that his success in acquiring the language of the people may go far to remove fears as to the inability of Hawaiians to fit themselves, in this respect, for usefulness in Micronesia. On the 22d of July he wrote:

Just now we are having a very pleasant state of things. Our Sabbath congregations are large, the house often crowded. The Sabbath school is also large. I am often surprised to see how readily the *youth* come about us. They really seem to love us. Often, on the Sabbath, after I have preached at this end of the island, as I go to the east end, some dozen or more of young persons, from ten to twenty years of age, will follow me, going to be again taught. And then, in the evening of each Sabbath, my house is often crowded with the young, and some older persons, at an evening meeting. All this class of young people are very attentive, and all help, or try to help us sing. The full chorus of their voices is at times quite overpowering. But what is better than all else, eight or ten of them do seem to be truly Christ's. They pray in our meetings, help us on the Sabbath, and often exhort the impenitent. Some of them, for a period of eight months, have been about all we could expect of hea-

then youth who had but recently embraced the truth. Some, I know, have suffered much because of their professed love to Jesus.

Upon many other islets of this reef, the same interest among the young is seen. As Aea goes to his places to preach on the Sabbath, he has large audiences of youth. On one islet, at least fifty are present each Sabbath, forming a Sabbath school after meeting. And I should say also, that the same islet gives a large adult audience. You may be sure this attentiveness of the young has not been overlooked by us. We have plainly instructed them as to what it is to love Jesus; and have tried to hold him up so that they may feel that he only can save. And so far as *head* knowledge is concerned, they are not at all deficient. I doubt whether there is a child or youth in Ebon, from ten to twenty years of age, who does not know enough of Christ to say that he is our Savior, and he only.

O, how much we need now the power of the Holy Spirit! We seem indeed to need *only* his converting influences, to make this wilderness of islets full of beautiful moral buds and flowers. Do pray for us. And may I ask to be remembered in those prayer-meetings where God is doing more marvelous things than the creation of new worlds. There cannot be less than two hundred youth here who have been more or less fully instructed. And while the younger portion of our population is manifesting so much interest, the adult portion is also, just now, very accessible. As I have said, our church is filled, if not crowded, every Sabbath, with hearers who attentively listen to the plainest truths I can preach.

Foreigners—Call for Prompt Effort.

In closing, let me say that foreign influence is fast coming in upon us. The vessel which takes this letter will leave two foreigners, on two of our most important islands, north of this.

And when she returns more will be introduced. They come only for trade, but we must now be up and doing. I am confident, if we can but enter these outer islands of our group *before* or *when* Satan does, with his *foreign* forces, we shall not long remain in doubt as to who will have the supremacy, Christ or the fallen one. But if we are forced to delay taking a point, now here, now there,—to delay till his agents overspread this virgin soil with most noxious weeds, or till the mind of the great mass of our native population is bitterly prejudiced against us,—then when we go among them, the shout will be, “No good, missionaries; no good, missionaries”; and we shall get footing only with great difficulty.

Mission to Western Turkey.

NICOMEDIA.

LETTER FROM MR. PARSONS, MAY 5,
1862.

Visit to Angora.

MR. PARSONS visited Angora in April, taking with him Baron Hampartsoon, the colporter. They started on Friday, April 11, visiting Sabanja, Koordbeleng and Nalichan on the way, and reached Angora, Saturday, April 19, where they were cordially welcomed by Baron Abkar, the native helper, and by four persons from the Roman Catholic Armenian community, who are under the anathema of the ecclesiastics for their adherence to the doctrines of the Protestant church. “One of these is an old man of seventy, who has endured stripes and imprisonment for Christ’s sake.” Mr. Parsons desired to visit the places in the vicinity of Angora where Armenians reside, but as it was Easter festival, it did not seem to be a favorable time, and he went only to Kaledchik, twelve hours west. He spent two Sabbaths in Angora, and remarks: “There is a good work in progress in that great city. It may be desirable before long to make it a station, with Nalichan, Istanos, Sivrihissar, Kaledchik, Kerde and Bolos as its out-stations.”

Hassan, the Persecuted Turkish Convert.

Several communications have been published among the Miscellanies, in recent

numbers of the Herald, respecting a case of persecution at Angora, and much of this letter from Mr. Parsons has reference to the same case. It appears that Hassan was born of Koordish parents, near Kharpoot. He went in early life to Constantinople, learned the shoemaker’s trade, received from his partners in business some knowledge of Christianity, and frequently attended the Armenian church. Four years ago, when Abkar first visited Angora, Hassan conversed with him, professing to be an Armenian, arguing in favor of the fasts, the feasts, &c., but in a way which indicated that he was not easy. At length he confessed that he was a Moslem, but said he wished to become a Christian. He was instructed as to the nature of true Christianity; soon encountered persecution from the Moslems, and was divorced from his wife; professed repentance, and was read back into the number of the faithful and re-married; but continued in secret to practice the rites of the Armenian church, and subsequently sought baptism, first from the Armenian and then from Greek and Romish ecclesiastics. Mr. Parsons writes:

He appeared to be anxiously seeking the salvation of his soul, and deeply impressed with the idea that baptism was necessary for salvation. When Abkar went to Angora to reside, he found him in that condition of mind, and labored earnestly to instruct him in the way of salvation. He received the truth with great gladness of heart, and became more desirous of doing the will of Christ than of receiving any outward sign of discipleship. The Roman Catholic Bishop, hearing of his attaching himself so closely to Abkar, sent for him and inquired why he went to the Protestants? He replied: “I came first to you to be baptized. You neither baptized me nor taught me the way of the Lord, but turned me away empty. The Protestant has instructed me in regard to the doctrines and duties of the Christian religion. For six months, according to his advice, I have closed my shop and done no business on the Lord’s day.”

From the time that he was fully enlightened, he ceased not to preach Christ and him crucified to all persons as he had opportunity,—to Moslems and Jews,

to Greeks, Armenians and Roman Catholics,—until the first day of the last month of Ramazan, when, instigated by his father-in-law and other bigoted Turks, the Pasha caused his arrest and imprisonment. On the fourth day he was called before the Pasha and asked, “Are you a Moslem?” He replied, “No. I believe not in Mohammed, who is dead, but in Christ, who liveth evermore. My rule of faith is this book”—showing his New Testament. The Pasha said, “Religion is free, you can be what you like, but why have you, an apostate, been living with a faithful woman?” Upon this he was remanded to prison. Standing without were his father-in-law and other Turks, who, as he came out, seized him by the throat and would have strangled him to death on the spot, but for the interference of the Pasha. He was taken to prison and put in chains.

A second time he was called, again professed his faith in Christ, and was again remanded to prison, and chains upon his neck were added to manacles and fetters. The iron with which he was bound amounted to from 150 to 200 pounds weight. But had he been left to the cold iron, his treatment would have been tolerable compared with that which he received at the barbarous hands of his guard, who practiced upon him every species of cruelty. He was not again called before the Pasha, but in the extremity of his sufferings at the hands of the inhuman guard, and in their presence, he pronounced the formula of acknowledging Mohammed. It seems to have been well understood that the recantation was forced, for he was not thereupon set free. After six or eight weeks’ imprisonment in Angora, he was sent to the Pasha at Yozgat, to whom the Pasha in Angora is answerable. The impression in Angora is that he will be sent thence to the arsenal at Sinope, where he will find imprisonment and employment for life.

Two months ago this case was brought to the knowledge of the Ambassadors of

Protestant England and Holland, but as yet, no step has been taken which gives any promise of relief. We still hope and pray that Hassan may have grace to disown before the Pasha what, in the hour of trial, he acknowledged before his tormentors, and claim freedom and protection as a Christian. We also hope that, before it be quite too late, an order may be obtained through the influence of the English Ambassador, which shall cause the Pasha at Yozgat to respect and grant that claim.

A note from Mr. Herrick, of Constantinople, of later date than this from Mr. Parsons, giving favorable intelligence respecting Hassan’s case, is referred to among Items on page 239. During Mr. Parsons’s absence on this tour, a destructive fire occurred in Ovajuk, rendering houseless over a hundred families. The Protestant place for worship, and the house of two of the Protestant brethren, were destroyed.

Unexpected Persecution at Koordbeleng.

Our brother is called, in a postscript to his letter, dated May 6, to mention another very unexpected case of violent opposition to the truth. He writes:

Baron Hampartsoon, who accompanied me to Angora, and on our return separated from me at the bridge where the road crosses the Sakarius, to go to Koordbeleng, has just returned and reports the following entirely unexpected treatment at the hands of the people of that town. It was Friday when he arrived, and a rainy day. The great mass of the people, who would otherwise have been scattered through a thousand vineyards and mulberry orchards, were in town. On that and the following day he had most excellent opportunities for preaching the gospel, and his heart was rejoiced at the attention given. On the Sabbath, also, great numbers came to him, and the priests and head men of the place became very much incensed. At first they endeavored, by threatening terrible things, to induce the person of whom the house was hired to turn him, and the books which are kept there on

sale, into the street. Then the command seems to have been given to beat Baron Hampartsoon and drive him from the place. A crowd of some hundreds, greatly excited, drew him violently into the street, and beat him with clubs till he was apparently dead. As he revived they beat him again. One of the Protestants coming to his rescue was also beaten, till they seemed to be frightened at their own bloody doings. Finally they drew him out of the city, where they beat him again and left him, "supposing he had been dead," as did Paul's persecutors at Lystra. With the aid of two friendly Armenians, our brother found his way, with great difficulty, for it was dark, Sabbath evening, to a near Turkish village, where he was treated by the Turks in the most tender manner. After great suffering he got home last night, and to-day he is cared for by his family and sympathizing friends. From the crown of his head to the soles of his feet there appears not to be a muscle which is not battered and bruised. Some parts of his body are red, some are black and blue. His back is covered with blotches, where the blood has been forced through the pores of the skin. Had he not been a large, stout and fleshy person, he could hardly have survived such treatment.

I am at a loss to account for this affair. I had supposed that, for that place, the time for such demonstrations had passed. Four years ago I barely escaped similar treatment, and since then there have been cases of cruel persecution; but of late we have been there frequently, often alone, once with my family, and a good deal of the time during the past two years we have kept a native helper there, and nothing of this kind has occurred. Baron Hampartsoon is one of the oldest, most experienced and prudent men in our employ, eminently a pacifier and not a disturber. I can account for it only in a way which gives me great encouragement. Of late we have made evident advance there. The

truth has been preached with the power of the Holy Spirit accompanying it, and the adversary has been aroused. He will be foiled and defeated. A stronger than he has undertaken to despoil him. I have much hope that he will have to give up soon the *armor* (the infliction of this wrong and these sufferings upon our brother) in which he has trusted.

The affair has been laid before the Pasha, but as the head man of Koordbeleng is a particular friend of his, I have no expectation of seeing anything like justice done. They are both notoriously wicked men.

ADRIANOPLE.

LETTER FROM MR. MORSE, MAY 12, 1862.

In this letter Mr. Morse speaks of efforts which have been made by himself and his associate, in connection with colporters, to disseminate light in the field of their labors, says there has seemed to be gradual progress in the removal of prejudice and the increase of facilities for conversation with the people, and mentions encouraging incidents at Little Tirnova and other places. A few extracts from his letter should find a place here, relating to

The Efforts of Jesuits among Bulgarians.

When we wrote last, the appearance was that the Jesuitical agents had failed to carry the Bulgarians over to Popery. In Constantinople, their recently ordained bishop had abandoned them and exposed their practices, while here, their two priests had left them and returned to the Greek church. At this juncture of affairs the leading man went to Constantinople, where, through Catholic influence, he procured two priests, a secular agent, and a strong firman from the Government. The Government has looked with favor upon the movement, to prevent the Bulgarians from emigrating to Russia. The Jesuitical agent goes to a Bulgarian village and asks the priest how much he gives yearly to the bishop. He answers, 500 piasters. The agent then says to him, Give us 20

piasters and be enrolled as a Bulgarian, and you shall be free from the Greeks. A Bulgarian school and church are promised; the people are assured that there will be no change in their practices or dogmas; but in order to secure protection it is necessary to acknowledge the supremacy of the Pope. In this way, sometimes, the whole or a part of the village is won over. The Catholics say that thirty villages have been enrolled, and 5,000 houses, in the city and out. These numbers are probably much too large. How all this will eventually result in reference to our work cannot yet be told. It would seem to be favorable. The dead monotony which before existed here is broken up, and many more facilities for circulating the truth present themselves than formerly. There is also a rapid progress in the use of the Bulgarian language which is favorable. The tract on Popery, published by the mission last year, is proving of special service.

Some of the priests are already avowedly Papists. Said one recently, at Little Tirnova, "*Union* means union with Rome; out of the Roman Catholic church there is no salvation." The Cardinal at Constantinople has caused the Catholic catechism, with all its dogmas, to be translated into Bulgarian, under the head of Instruction for the Union Schools. A new Propaganda Society has been formed at Rome, to effect the union of the Eastern churches with the Romish. This, it would seem, has special reference to the Bulgarians; and under the auspices, probably, of this society, Zankoff, the former editor of the *Bulgarian*, a paper devoted to the Catholic interest, has again resumed his paper. The Pope has issued a bull, asserting that those uniting with the Catholic church in the East may retain their own customs and regulations. While the Papists are thus putting forth every effort to gain adherents to a temporal kingdom, we ought to be no less zealous to win back revolted man to his

Maker, and to eternal *union* with his God.

Mission to Central Turkey.

STATION REPORTS.

THE mission to Central Turkey held its annual meeting at Aleppo in April. The violent death of Mr. Coffing, when on his way to the meeting, threw a cloud of deep sadness over the gathering, which was, however, one of entire unity of feeling and action, and of much interest. Reports of all the stations except Adana, which Mr. Coffing doubtless had with him, have been received. The tabular view of the mission presents 11 churches, with a total membership of 773. Ninety-two were received by profession during the year. There are two native pastors, and seven licensed native preachers. The total average attendance on Sabbath worship reported, at 5 stations and 18 out-stations, is 3,136. There are 1,628 pupils in 41 common schools, and more than 600 adults, mostly females, taught by "little teachers," are reported as receiving instruction.

Aintab.

The report of this station mentions, first, the removal of Mr. Coffing to Adana, the demonstrations of esteem and regret on the part of the people and the Sabbath school when he left, and the location of Mr. Goss at Aintab. In the church there has been outward peace, but no special religious interest during the year. Prayer meetings have been thinly attended, and eighteen persons, old and young, have returned from the Protestants to the old communion. The lack of religious interest is attributed partly to the fact that the people are now entering upon a new epoch in their history. The period of excitement attending the first reception of new doctrines has in great measure passed at Aintab, and the Protestants are now called, not so much to doctrinal discussion and efforts to persuade men of the truth, as, by faithful Christian effort, to bring the impenitent, among both Protestants and Armenians, to receive that truth in the love of it. And the report states: "There are now many earnest Christians among us, abundant in labors and prayer for the salvation of their friends and kindred according to the flesh." But the zeal of opposers has been quickened by the war in America, giving them opportunity to say, 'These Americans cannot be Christians; they fight and kill each other; and soon they will cease to give money, and Pro-

testantism in Aintab will go down.' Pecuniary considerations also are brought to bear against Protestantism, the Protestants having paid more during the past year to defray expenses in their own community, than was paid for like purposes by the 8,000 Armenians of the place.

The manifestation of a spirit of benevolence has been one of the pleasing events of the year. In view of the wants of the Board and the state of things in America, the people have exerted themselves to support helpers, and carry on religious and educational efforts in their own and neighboring communities. In addition to their large taxes to Government, and the Stepan Agha tax, they have raised for the pastor's salary, church expenses, schools, the poor, and benevolent missionary operations, near 29,000 piasters. The whole number of persons now included in the Protestant community is 2,050. The church numbers 292, of whom 19 were received during the year. The average attendance on the Sabbath school for the whole year was 1,268. There are eight students in the theological class and high school, and the labors and influence of Baron Alexaris, the native teacher, are spoken of in high terms. It is expected that four of the students will soon be licensed to preach. The female school has been continued as a day school only, the prospects in regard to funds having still prevented the opening of a boarding department. A more convenient room, however, has been secured, and in addition to the first class of eight pupils, another class of the same number was received in October, of whom four belong in Aintab, three are from Marash, and one from Birjik. The recent examination of the school was highly gratifying. The nine common schools have prospered well, and instruction has been given by 'little teachers,' as heretofore, to 180 adult females during the year. Not much of special interest is reported respecting the out-stations. A helper, mainly supported by a few natives, went to a village in Ghaour Dagh, where there was but one Protestant family. Soon there were twelve such families, and a school of 20 pupils. This success aroused opposition and he was driven away and went to Marash. The missionaries there induced the Pasha to interfere, and secure his safety in the mountains; and it is hoped the persecution will result in good to the work.

Marash.

Of this station it is reported: "The Holy Spirit has been with us, convincing of sin. Many have put off the old man with his

deeds, and have put on the new man." The transfer of Hadjin to Adana reduces considerably the number of Armenians in this station field. The Protestant community at Marash has increased during the year to 1,101 persons—631 males and 470 females. This number does not indicate the whole strength of Protestantism, as many have become alienated from the old church who, for pecuniary reasons, or from fear of persecution, have not joined the Protestants. "They have learned enough of the truth to know that their religion of dead forms is unscriptural; and what they think cannot be sustained by the Bible they will not tolerate for a moment, for they have a most sacred veneration for the Scriptures. A 'Thus saith the Lord,' is the end of all controversy with them. The truth and light of the gospel are penetrating every rank of society and disturbing the long repose in sin." And the enemy is contending with himself. "The Catholics and Armenians, for some months past, have been engaged in a war of extermination, one against the other, and the result is, that God is glorified. By this means the light of the gospel is more rapidly spread among them; for, frequently, the Armenians come to us for the true interpretation of the Scriptures on those points which are under discussion." "Those who come out and avow themselves Protestants, and stand the first shock of persecution, seldom go back; for there is enough of persecution yet to determine what is pure gold and what is mere dross."

Respecting the character of many native Christians and the condition of the church, it is said: "Nothing could be more cheering to the missionary, than the simple piety of this people and their steady growth in the knowledge of the Scriptures. The year was ushered in with prayer, and the influence of those prayers and efforts has been felt. No troubles have arisen in the church. Perfectly united in every good word and work, the Lord has been pleased to bless them greatly. The Holy Spirit has visited them, and many souls have been born again. The work this winter has been much more quiet than that of last season, but perhaps none the less wonderful in its results." In December, 19 were received to the church. In March, 111 offered themselves for examination, of whom 37 were recommended for present admission. Many of the examinations remarkably exhibited the power of divine grace.

Very unfavorable weather served to diminish the congregations during the winter,

but the average attendance has been about 700. At the Sabbath school, which is the first morning service, the average has been 565 adults and 200 children. There are seven Protestant day schools in Marash, containing 210 male and 140 female pupils. "About one-third of the children in the various schools are from Armenian and Catholic families. These children, however, will make poor members of the old church. They are all powerful preachers of the truth. The Bible forms the foundation of all the instruction in our schools, and they learn also many of our hymns." About 200 adults, mostly females, are under instruction by the 'little teachers'—the children of the schools.

Rev. P. Avedis has remained at Marash during the year, as stated supply of the church, but is now expecting to leave soon, domestic troubles making it necessary. Nine other helpers have aided the work at Marash and the out-stations, to whom, with some others, theological instruction has been given. Four hundred volumes of Scripture and 800 volumes of other books have been sold. The native benevolent society has made commendable progress. They have employed five men most of the time in evangelizing labors. "The entire value of property belonging to the Protestant community is not more than \$2,500; yet they pay a tax of \$800 to Government, and have given during the year, for schools, 3,700 piasters, to the Hokesiragan (soul-loving society), 3,500, for the poor, 2,000, and for building a school-house, 5,500; in all 14,700 piasters, [about \$500.] Of the out-stations, it is said, "some change for the better we hope has been made at Albusstan." At Yarpuz, "we are able to report a much more hopeful state of things;" and at the "impracticable place," Zeitoon, "favorable signs are not wanting."

Oorfa.

Mr. Nutting, of this station, reports seven months of *missionary labor* at Oorfa, and five months at Adiaman during the year. The congregation at Oorfa has increased to an average attendance of 180, and at Adiaman to an average of 110. Three young men, of much promise, have been received to the church at Oorfa, and 5 other persons, 2 males and 3 females, stand propounded for admission. Helpers have been employed, more or less, at Oorfa, Adiaman, Severek, and Behesne. At Severek there has been some increase of the congregation, and a church of six male members has been organized. At Adiaman, by the latest report from the helper, there was a decided increase of religious interest. At Behesne, where the helper

has labored since June 1, a congregation of about 90 has been gathered. In all the congregations decided improvement is observed in knowledge, and attention to family religion and parental duty.

In respect to schools, there has been encouraging progress at Oorfa, Severek, and Adiaman, and at each place the whole expense has been borne by the people themselves. At Oorfa there are now two schools for boys, with 55 pupils, and one for girls, with 21 pupils. The number of learners among adults has greatly increased. From this field also, it is reported that "there has been a very encouraging growth in benevolence, especially in the Oorfa congregation," and "on the whole, there is abundant reason for encouragement."

Aleppo.

The mission having assigned Antioch and Aleppo to Messrs. Pratt and Morgan, jointly, with liberty to make their own arrangements as to places of residence, Mr. Morgan has occupied Antioch, and Dr. Pratt, Aleppo and its out-station, Killis. In making his report, Dr. Pratt first expresses, for himself and his wife, much satisfaction and gratitude that they have been permitted again, after a necessary visit to the United States, to return to their "dearer home" and loved work in Turkey. It is still, at Aleppo, the day of small things, but there is more encouragement than heretofore. The Armenians are more accessible, the Bible is now found in many houses, and very many admit that the truth is on the side of the Protestants. The great obstacle in the way of accessions is "the fact that the principal men earnestly strive to retain all in the old community, by encouraging hopes of change among themselves." The Protestants, though few, exert themselves to promote a knowledge of the truth; and two young men, of hopeful character, have joined them. The book magazine is a valuable centre of influence. Troubles and divisions, referred to in former reports, have passed away, the people have done more than formerly for benevolent purposes—contributing for schools and other objects, 2,500 piasters (\$85)—and have manifested a pleasing readiness to comply with suggestions in regard to electing a pastor and assuming the responsibility, as far as possible, for the work in Aleppo. There are but fourteen adult permanent members of the Protestant community. Three members have been added to the little church, one by profession and two by letter, making the number seven; and there are two hopeful candidates.

At the *Killis* out-station, progress has been cheering. The Protestant community has increased fifty per cent during the year, and the character of the additions is pleasing. Under the labors of their new preacher, Tomas Kalfa, who has been at Killis eight months, brotherly love and active labor for Christ have increased in the church; and without effort on the part of the missionary to this end, the brethren have voluntarily assumed the support of their schools. Their contributions for these, and for objects of benevolence, amounted to 2,500 piasters. Some have adopted the rule of weekly giving. They have assumed one-fourth of the salary of the pastor, soon to be ordained, and are planning to erect a parsonage. The two schools contain 100 pupils, only about one-third of whom are Protestants. To the church, three were added by profession in 1861, and four more in February of the present year.

At *Eybez*, where labors were carried on prosperously for a time, the enemy stirred up the Turkish Bey, who drove the helper from the place; but prayer has been made continually, the new Protestants (50 or 60 souls in 10 families) have stood firm, and just before the report was written, a letter was received from the Bey, in these remarkable words: "Although, sometime since, I drove the Protestant teacher from this place, I have received no profit from it, and now give my permission for his return."

Antioch.

Mr. Morgan, of this station, refers to the return of Mr. and Mrs. Powers to the United States, and the subsequent death of the latter, and to the death, in July, 1861, of his own infant child. There has not been outward progress in the Antioch field during the year. Neither communities, churches, nor schools have increased. Poverty has compelled some of the brethren at Bitias to seek employment at a distance, and everywhere, it is said, "the straitened circumstances of the Board, necessitating the abandonment of schools, and the withdrawal of helpers, has operated against us." The Antioch school, supported by special funds from England, was doing well, and exerting a happy influence up to November last, when the unexpected death of the teacher, who had been received to the church a few days before, dashed all the hopes which were built upon him. The school has been kept open since, by a young man of the city, in the hope that another teacher may soon be procured. There were no additions to the church during the year; but when the report was written there were

six candidates, who were expected to be received at the next communion season.

The influence of the sad division at *Kessab*, mentioned in the previous report, has still been felt, but seems now in good measure passing away, and the church is in a better state. The voluntary society was quite active in efforts for neighboring villages and hamlets, but looking at the matter in all its bearings, it has been thought best to merge the *society* in the *church*, that the latter body might be brought more to feel and assume its responsibility, as a church, to labor for the good of those without. The church is without a pastor, Baron Tomas having been convinced, after concluding to accept their call, that Providence, as well as the voice of the mission, pointed him to another field. In a spirit of resignation he submitted to the change proposed, and is now at Killis. No examination of candidates for church fellowship has been held at *Kessab*, but there are several hopeful persons in the congregation. There is now but one laborer in the vicinity of *Kessab*, viz. at *Baghjughaz*. The teacher at *Ikiz Olook* was dismissed, December 31, and the brethren employed a lad from *Kessab*. For conducting religious services on the Sabbath, they depend on help afforded them from that place. At *Kepse*, labor has been continued during the year, but there has been no appreciable progress. The enemies of the truth have annoyed the Protestants in various ways, and it has been difficult to obtain redress. *Haji Habebli*, near Bitias, has been for sometime unoccupied by a preacher.

LETTER FROM MR. MORGAN, APRIL 29, 1862.

Efforts to Secure the Arrest of Mr. Coffing's Murderers.

In this letter, dated at Alexandretta, Mr. Morgan gives a summary statement in regard to measures which had been taken, up to the time of his writing, to secure the arrest and punishment of those who, a month before, assassinated Mr. Coffing. He says:

The crime was committed, as I stated in my former letter, at a place about an hour from Alexandretta, and within the jurisdiction of the Kaimakam of Iuzeir, the official name of the district commonly called Payas, which forms a part of the Pashalik of Adana. There has been some dispute among the authorities

in regard to the question of jurisdiction, but from all I hear, the assault was committed within the Adana Pashalik. The Governor of the district of Iuzeir is a certain Mustuk Pasha, a native of the district, a man of great personal and family influence, who, contrary to the usual practice, has been placed and retained in his present office for the reason that no one from without could govern the district. The whole region under his jurisdiction has always been notorious for robbery and murder. It includes a great part of the range of mountains called Giaour Dagh, or Infidel Mountain, which name has been changed in these days of Moslem fraternity and equality, into Bereket Dagh, or Mountain of Blessing. This mountain has been for ages the retreat of pirates and robbers.

Immediately after the murder, Mr. Levi, United States Vice Consul at Alexandretta, wrote to Mustuk Pasha, informing him of the event, and urging him to exert himself to secure the discovery and arrest of the guilty persons. He came to Alexandretta on Friday, and, inquiring into all the circumstances, promised to do all in his power. As the result of his efforts the crime was traced to two young men of notoriously bad character, living by robbery near a village in the mountains, about five hours from the sea.

On being thus discovered, the guilty parties fled to a more remote village, where Mustuk Pasha professed himself unable to arrest them by force, and various efforts were made, unsuccessfully thus far, to induce the villagers to give them up. They were still at large.

Mr. Morgan speaks of the kindness of Providence in bringing so many varied and powerful influences to bear on the case, in favor of justice. Not only did the Vice Consul, Mr. Levi, at once put forth earnest effort, but many others aided. Captain Hobart, of Her Majesty's Ship Fox-hound, came into the harbor of Alexandretta, March 31, and at once manifested great interest in the case, and a readiness to do anything in his power to promote the ends of justice. He remained

until the 19th of April, rendering all possible assistance. In the meantime, as it was thought that the appearance of a man-of-war off Payas, the residence of Mustuk Pasha, might be useful, he went to that place, taking the American and English Vice Consuls and several missionaries, and had, himself, an interview with the Pasha. The United States Consul for Syria and Palestine went to Alexandretta in the French frigate Mogador, Capt. Simon, arriving April 8th, and his intercourse with the authorities, together with the representations of Capt. Simon, gave a fresh impulse to the measures in progress. The Pasha of Aleppo also visited the place, though the crime seems to have been committed by men beyond his jurisdiction, and took steps calculated to leave the impression that the Turkish Government will demand of its officers earnest exertions to bring the matter to a satisfactory conclusion; and on the 21st of April, Ahmed Pasha, Governor of Adana, reached Payas, professedly to give his personal attention to the prosecution of the matter. He is regarded as a shrewd and energetic man, and it is believed will succeed in bringing the case to the proper termination "if success is his object." Mr. Morgan adds: "Nothing certain is known as yet in regard to the various relations of this matter. We are convinced that the young men who committed the crime were instigated by others, and there are some indications that it is the result of the Hadjin affair last summer. But we allow all this to rest now. When the murderers are arrested, these ramifications of the case can be investigated."

ANOTHER letter from Mr. Morgan, dated May 17, has now come to hand, in which he announces the arrest of one of the murderers of Mr. Coffing. "Both were caught," he writes, "but one succeeded in getting his hands free and escaped. The remaining one is, I suppose, the actual murderer. I have strong hopes that the other will be caught again within a few days. I have seen the murderer, and questioned him a long time in regard to his crime. So far from denying it, he explains every circumstance with the greatest minuteness. In personal appearance he corresponds precisely with the description we have always received. He is not much over twenty years of age, short, full-faced, and speaks with a gentle, persuasive tone. There is nothing timid, sullen, nor hardened in his appearance." He charges others with the actual shooting; "but this does not agree with what he is said

to have stated previously, nor is his story credible from other circumstances. The men whom he denounces, however, are all under arrest, and will have to undergo a rigid examination."

Mr. Morgan adds: "A great effect has already been produced upon the inhabitants of this district by the steps taken to secure the arrest of these murderers; and if nothing untoward happens, to prevent our arriving at the result at which we aim, I am convinced that a most impressive lesson will be given through all the country."



AINTAB.

LETTER FROM MR. SCHNEIDER, MAY
6, 1862.

THIS letter, of a somewhat later date than the report of the Aintab station, on a previous page, presents a brighter view, especially of the religious condition of the community, than was presented in that report. It would seem that indeed, as our brother says, the Lord was in the place when they knew it not. Mr. Schneider mentions a very liberal donation, of \$575, for the missionary work, sent to him by a friend at Geneva, Switzerland, who had twice previously, in former years, sent the sum of \$500 or more.

School Examinations.

We have recently had examinations of our high school, and of a school for boys and another for girls, both of a higher order than common schools. They were protracted and thorough, and in the highest degree satisfactory. Large audiences of our people were present, and were much delighted with the progress the children had made in the several branches of study. Their answers to questions in Astronomy and Geography, the readiness with which they solved arithmetical problems on the black-board, and the promptness with which they went through various other exercises, were highly creditable to both teachers and pupils. The semi-circle of bright, intelligent-looking girls, seated in front of the suspended maps, and correctly replying to various questions, was very interesting and attractive. We missionaries were particularly interested in the examination of the

class in Mental Philosophy, in the high school. There was a remarkable degree of promptness, and complete familiarity with the whole topic; and we can say, without exaggeration, that we have not witnessed any examination on this subject, in any American college, superior to this. The same remark may be made respecting the performance in Logic. Parents, teachers and the missionaries were all much gratified; and we cannot hesitate to believe, that the influence of the whole was very salutary, in giving the people a higher appreciation of the value of education. You are aware that they defray the expenses of educating their own children.

Miss Proctor's school had been examined three weeks previously, in the presence of some of the missionaries and many of the natives, and proved very satisfactory to all.

Licentiates.

A committee appointed by the mission for the purpose, have examined four members of our theological class for licensure. The examination was full and extended, and our brethren were not only well satisfied, but even highly gratified, with the familiar acquaintance of the candidates with the great doctrines of the Bible; and they cordially licensed them to preach. Another theological class, of eight members, is now being formed, whose instruction will soon commence.

Large Addition to the Church.

Last Sabbath was a day of special interest among our people. We had the communion, and fifty-two persons were received to the church, twenty-four males and twenty-eight females. This is the largest number ever admitted at one time. The examination had been commenced by the pastor and the church session during our absence at the annual meeting, and was almost completed; but as the number of candidates was unusually large, and we had not been present,

we expressed a desire to examine them also, that we might be satisfied. To this the pastor and church session consented; and accordingly the pastor and we missionaries, examined all except a few, with whom we felt satisfied, from personal acquaintance. The result was highly gratifying. We were most happily disappointed in finding so much evidence of the Spirit's work in their hearts. Though we knew there were some who were entitled to the privileges of the church, we had not supposed there were so many, and were both surprised and delighted with the evidence we found of a spiritual work. We could not but feel that the Lord had been in this place, and we knew it not. There are two reasons for this large number. One is, that many of them ought to have been received at previous communions. From some mistaken notion, or other insufficient reason, they had stood aloof, but now came forward to be examined. Another reason is, that the Lord has been secretly at work in the hearts of men to a much greater extent than we had supposed. This became very evident during the examinations. While there has been no open demonstration, and the church has not been in a lively state, a work has been quietly progressing in many hearts. Nor is this strange, for the gospel has been faithfully and earnestly preached, and it has pleased the great Head of the church to accompany it with his blessing. We rejoice in these tokens of his favor, and praise his holy name for such displays of his grace.

Mission to Syria.

B E I R U T.

LETTER FROM MR. JESSUP, MAY 13,
1862.

LIGHT and shadow alternate and mingle in this communication. Our brother first speaks of the Native Missionary Society of Beirut, composed of men, women and children, of the Protestant community, (which

holds its meetings on the first Monday of each month,) and makes some report of its May meeting. The existence, and the apparently zealous Christian efforts of such a society in Syria are among the hopeful signs of the times. The letter reports, also, the reception of another adult, by profession, to the church at Beirut, on the first Sabbath in May,—a physician about fifty years of age, formerly of the Papal Greek church;—the turning over of a new leaf in the Beirut day schools, requiring the pupils to pay tuition; and the opening of a school by a wealthy native in one of the villages of Lebanon, at his own expense, “obtaining the books at our press in Beirut.” These are the brighter points; but serious opposition and persecution—the sufferings of those who would obey the truth, for the truth's sake—shade the picture.

Missionary Society—Report from Hums.

At the last meeting, after the opening exercises, it was stated by the President, Mr. Bistany, that the Society has, in the two months past, sent a missionary to Hums, a colporter to Jezzin district, maintained religious meetings every Sabbath at Kefr Shima, and employed a city missionary to labor in Beirut.

The native brother laboring in Hums reports a hopeful state of things among the Protestants there. The fires of persecution were so hot for a time, that it was feared few would be able to stand. A large number, who had followed the tide which set so strongly towards Protestantism at first, returned when they saw the lions in the way; but a considerable part of these commenced a Bible class in the Greek church itself, thus bringing the truth into contact with many who would not otherwise have heard it. About fifteen men stood firm, and up to the present time they have not ceased to meet nightly with the native preacher, to study God's word and to pray together. The wicked priests, who had anticipated the utter overthrow of Protestantism, were enraged at the firmness of these brethren in Christ, and a new persecution was commenced. The Protestants were deprived of business, all being forbidden

to deal with them. They were even threatened with death. Letters written by myself and others in Beirut, to Sul-leba, were taken from the mail, read and destroyed. The native brethren were stoned and railed upon in the streets. Their place of meeting was assailed with stones, and men lay in wait to beat them as they returned to their homes at night. But in the midst of all these trials, Sulleba writes expressing his gratitude to God for sustaining grace, and stating that the brethren trust in God, who is mighty to save.

Mr. Jessup mentions some incidents and adds:

The brethren are still suffering persecution in many ways, and feeling what it is to be hated of all men for Jesus' sake; and they ask to be remembered in the prayers of God's people, that they may remain steadfast in the faith. Owing to the efforts of Colonel Fraser, Her Britannic Majesty's Commissioner, one of the Protestants has just been appointed Agent in the Mejlis of Hums, so that they may have some means of obtaining a hearing hereafter.

The City Mission.

After hearing the report from Hums, the Society listened to a verbal statement of much interest from their city missionary.

On Sabbath morning, at nine o'clock, he holds a religious service in the orphan house of the Prussian Protestant deaconesses, where he has an audience of one hundred and ten little girls. In the afternoon he visits the hospital of the relief committee, and reads and prays with the sick, and then spends half an hour at the widows' home, also under the charge of the Prussian deaconesses. During the week, he holds meetings every evening in different quarters of the city and suburbs. The attendance varies from forty to seventy, in each of the six different centres where meetings are held. At times, much interest is manifested, and there is great desire among the people to have

their houses chosen as the place of meeting.

The earnestness of this young brother in his work is exceedingly encouraging, and its effect upon the native brethren is good. In reply to an inquiry, he stated that the aggregate number of persons to whom he proclaims the gospel each week is not far from three hundred and fifty, a great part of whom do not attend our regular service on the Sabbath.

Persecution at Ain Zehalty.

Turning from this report of the Missionary Society, Mr. Jessup has occasion to mention facts of an unpleasant character at Ain Zehalty and Damascus.

The Protestants in Ain Zehalty are again passing through the fires of persecution. The church has been taken from them, and now a family tomb, built by the Protestants, and in which the Greek Catholics have never buried, has been forcibly taken also, and four of the Protestants cast into prison. It becomes more and more evident that the present government of the mountains is in the hands of men more fanatical and bitter against Protestantism than any since the days of Asaad Esh Shidiak. The priests and monks control the Government, and use the Turkish soldiers to carry out their infamous designs. In Ain Zehalty, the civil Governor is completely overridden by a Turkish captain, who compels the Protestants to furnish wood and barley for the soldiers, while the papists are exempted. Protest and expostulation with Daud Pasha are in vain. The Protestants are insulted and threatened and imprisoned, and their representative in the Mejlis of the mountain is treated with ridicule. The special commissioner of the British Government here, finds it next to impossible to do any thing to better the state of affairs, and I see no prospect of rest or protection, or the enjoyment of their rights by Protestants, while the present Government is in power in Mount Lebanon. We have no

resource but in the Lord. The poor Protestants come to us with entreaties and tears, but we can do nothing. Will not Christians in America pray that these trials may be overruled for their good?

Murder and robbery are rife about Damascus, but in Lebanon all is quiet, with the exception of this continued persecution of Protestants. Four of the Ain Zehalty Protestants are in prison, by order of Daud Pasha, without examination. One of them is the son of our native preacher, and is an inoffensive, innocent boy. How long, oh Lord, how long!

Nestorian Mission.—Persia.

O R O O M I A H.

LETTER FROM MR. COCHRAN, MARCH
28, 1862.

THE following extracts from this letter are of interest.

Proselyting Efforts of the Greek Church.

You have heard much of the rumors that Russian priests were coming to Oroomiah to proselyte Nestorians, and there have been some more decisive steps in this direction within the last month. It appears that a Greek bishop and priests have come to Irwan, whence they have sent two former Nestorians, now of some distinction in Irwan, into our community, under the pretext of looking for horse-thieves, but really to obtain the seals of Nestorians, and their fuller commitment to their proselyting schemes. These emissaries came, did up their work secretly and quite adroitly, and were off before the authorities were apprized of their errand.

From those in the secret we have gathered the following facts. They exhibited and circulated three papers. The first, required Nestorians to renounce their religion and receive the seven sacraments of the Greek church. The second, was a paper of inquiry in reference to all the details of our operations, the extent of our work, number of converts,

&c. Third, a list of Nestorian villages, the number of houses, churches, priests, and the names of the heads of the villages, &c. To this last paper some hundreds of seals were obtained. Many probably gave their names without intending to compromise their faith. Among these the name of Mar Yohannan was found. Those of Mar Yooseph and Gabriel, as a matter of course, were readily obtained. The worldly inducements held out were such as the payment of taxes for some years, and a salary to all ecclesiastics and head men of the villages. We of course consider these promises as fallacious, but they take wonderfully, and the whole people are on the *qui vive* of excitement and expectation. It is expected that the priests will be here in a few days; you will infer that we are incredulous in the matter. I expect that, should they come to Tabreez, they will be turned back; but still it is among the possibilities that something serious will come of the movement.

It is certainly a novelty to see the old, effete Greek church becoming propagandist. But it is, really, not an unfavorable sign. The scores of Protestant communities organized either publicly or secretly, within the last five years, have unquestionably provoked this retaliatory action; but Protestantism, we believe, will lose nothing in the end, either in Persia or in Russia, in consequence of it.

Schools—Religious Interest.

The regular pupils of our male seminary number 27. Besides these, there is a primary class, nearly all the members of which are either day scholars, or lads from abroad who promise to pay for their board. The religious interest has been quite general; and all the regular members of the seminary, and some of the others, who did not regard themselves as converted, have voluntarily visited my study every other evening, for conversation and prayer. The regular

members now all entertain hopes, but the sun of temptation must furnish the test of the depth of the soil.

I have fifteen in my class in theology, who have given their names to a paper expressing their purpose to preach the gospel. Five others, who have withheld their names, but who are hopefully pious and of perhaps not less promise, have enjoyed the benefits of instruction, though not considered members of the class. We graduate none this year, as we have persuaded the older pupils to a longer course.

Mr. Labaree has given instruction in Bible Exegesis and in Chemistry, and Mrs. L. in Geometry and English. Mrs. Breath has also taught a class in English. There has been a gratifying work of grace in the female seminary. In

our field generally there has been less than usual revival interest. The political distractions may perhaps have been the cause.

We have just had a communion season at Seir, at which six new members were received. I am also making the circuit of the villages under my supervision for communion seasons, and find harmony, and considerable growth of the work.

All the Barandooz congregations, including Seir, will hereafter cheerfully assume the burden of their schools, excepting perhaps the purchase of books. Some of them have also expressed a willingness to assume a part of the support of their pastors. I trust the day is near when both these measures will be adopted in all the older villages.

PROCEEDINGS OF OTHER SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

THIS is among the most important and useful of the many Societies which held their anniversary meetings in London, in May last; Societies through which British Christians do so much to make their influence felt for good throughout the world. The following abstract of statements made in the Report, respecting the income, expenditure, and operations of the Society, will serve to show, somewhat, how extensive are those operations, while it presents many topics for interesting reflection in regard to the condition and prospects of different nations.

The receipts of the year ending March 31, 1862, had exceeded those of any preceding year (excluding the Special funds.) The amount applicable to the general purposes of the Society was 90,923*l.* 3*s.* 8*d.*, being an increase of 6,668*l.* 12*s.* 4*d.* over the preceding year; while the amount received for Bibles and Testaments had been 76,760*l.* 17*s.* 8*d.*; or 6,148*l.* 17*s.* 4*d.* less than in the preceding year. The total receipts from the ordinary sources of income had amounted to 167,684*l.* 1*s.* 4*d.*, being 519*l.* 14*s.* 9*d.* more than in any former year. To the above, it was said, must be added the sum of 63*l.* 13*s.* 8*d.* for the Chinese New Testament Fund, and 12*l.* 0*s.* 5*d.* for the Special Fund for India; making a grand total of 168,443*l.* 15*s.* 5*d.* The issues of the Society for the year were

as follows:—From the depot at home, 999,957; from depots abroad, 595,291—1,595,248 copies. The total issues of the Society now amounted to 40,910,474 copies. The ordinary payments had amounted to 140,808*l.* 5*s.* 8*d.*, and the payments on account of the Special funds to 3,943*l.* 1*s.* 9*d.*; making the total expenditure of the year to amount to 144,751*l.* 7*s.* 5*d.*, being 20,711*l.* 4*s.* 9*d.* less than in the preceding year. The Society was under engagements to the extent of 56,931*l.* 13*s.* The Committee said they could not close their statement of the Society's operations, without a passing allusion to the Female Bible Mission, a labor of love which called loudly for praise to God, and for fresh diligence on the part of all who were engaged in it. The Scriptures sold by the Bible-women, now numbering 156, amounted to 8,500, representing the sum of 917*l.*

The details of the operations of the past year showed that God had continued to bless the work. The statement of the foreign operations commenced as usual with France. There were, it was remarked, various stand-points from which that country might be viewed. In one point of view they saw France ready to shake herself from the dust of priesthood, with which she had so long been encumbered, and to clothe herself in the garments of salvation. But, viewing France from the light of absorbing events, they saw a people, whose minds had been long obscured,

gradually rousing themselves to a sense of their wrongs, and in their determination to be free, in danger of making infidelity their refuge. The issues of the past year in France exceeded those of the preceding year, and reached an aggregate of more than 88,000 copies.

In *Belgium*, although there was a diminished circulation, God continued to bless the work, and there was great encouragement to persevere. In *Ireland* the issues of the past year amounted to 21,000 copies. In *Germany* it had been deemed desirable to reduce the expenditure on the Society's agency within such limits as would leave room for a full development of native agency and beneficence. Although the issues fell short of the amount in previous years, the Committee hoped the work would not be impeded. At Cologne the issues were 71,000—31,000 being sent from the depot and other agencies. The colporters had worked within the district with varying success. The agency at Frankfort had been marked during the year by considerable activity. The issues were 83,000, and there had been an increase of 1367. in the receipts. As regarded Berlin, mention was made of the lively and growing interest which the late King of *Prussia* evinced not only in the work in which this Society was engaged, but in those catholic principles which formed the basis of its constitution. The Committee rejoiced to be enabled to state that his Majesty, the present King of Prussia, had already expressed himself favorably disposed towards the Society and took a lively interest in its welfare.

With respect to *Austria*, reference was made to the efforts which had been made by means of a memorial to obtain free circulation for the Scriptures; and, it was added, that the Committee were in daily expectation of the result of that appeal to the authorities. The action of the agency in *Denmark* was necessarily very limited, but considerable progress had recently been made in the distribution of the Word of God. The issues of the previous year amounted to 6,000; in the last year they rose to 11,000. When it was remembered that Denmark was the country from which, more than 150 years ago, the first Protestant missionary went forth to India, it was most interesting to find in that country a growing desire for the spread of the Bible. There were few portions of the wide field occupied in which the labors of the Society were more abundantly blessed than they were in *Norway*. The simple-minded people read with eagerness, and received with faith, the promises of the gospel, and from many a little community there arose the incense of praise. More colporters had been employed than before, and with increased success; and the circulation of the Scriptures was aug-

mented by more than 4,000 copies. Under the head *Sweden*, gratification was expressed at the presence, at the last Anniversary of the Swedish Bible Society, of the King, and of Prince Oscar. Although it was thought that the issues reached in the preceding year their highest point, those of the last year exceeded them by 1,900 copies, and amounted altogether to 91,000.

There were few countries, it was remarked, to which the Christian heart turned with more prayerful hope, than it did to *Russia*. The emancipation of the serfs was a noble act, shedding a lasting lustre on the present Emperor's reign. Might it be rendered doubly sweet to them by the glorious liberty of the children of God! Though the printing of the Scriptures proceeded but slowly, and no part of the New Testament had yet appeared except the Gospels, it was satisfactory to know that of these, six editions had been published, amounting, in the whole, to 200,000 copies.

The mind instinctively recoiled from the considerations which were suggested by the mention of *Spain*. They could but heave the sigh of sorrow, and drop the tear of pity, and lift up the heart to God in prayer for a special interposition, when they remembered that men were pining away in the damp solitude and dreariness of their prison-house, for no other offense than that of obeying the command to "search the Scriptures." The names of Matamoros, Alhama, and Trego, ought to cause a blush of shame to rise to the cheek of any Spaniard who had a regard for the honor of his country. It was scarcely necessary to add, that the action of the Society was altogether suspended in that country as well as in Portugal.

It was impossible to cast even a hasty glance over *Italy*, so long the scene of spiritual darkness and moral degradation, and to mark the contrast between her present and her past condition, without exclaiming, "This is the Lord's doing, and it is marvellous in our eyes." It was impossible, on that occasion, to enter into the details of the important work of evangelization which was being carried on in Italy. Whether it were Milan or Turin, Genoa or Florence, Naples or Sicily, wherever the good seed had been sown, the first fruits of an abundant harvest were now to be discerned.

In *Palestine* and *Syria* the Society was still endeavoring to give the people that Word of God which was received from that part of the world. Under the head *India*, it was observed that more than a century had passed away since they became entitled to call India their own, though the people were strangers. At Calcutta the circulation of the past year was 29,000. Missions in India were being

multiplied, the circle of their influence was enlarging, and a Christian element was being diffused among the people, and recognized by them to an extent never before known. To North India large supplies of the vernacular Scriptures had been sent, and a money-grant made to encourage colportage. The Madras agency, which embraced the whole of Southern India, was making steady progress, and had circulated 52,000 copies of the Scriptures within the year. In Bombay, where less than one per cent of the people went to school, and not more than two or three per cent could read, the circulation of the Scriptures was necessarily very limited.

In *China*, if peace prevailed, there was every reason to hope the Word of God would make its way; but, under the present state of things, the agencies were almost paralyzed. Wherever the influence of the rebel chief prevailed, blasphemy, tyranny, and desolation, were to be seen on all hands. The good seed was, however, being sown in some parts of the Chinese Empire. In Shanghai the issues of the last year were 23,000, in Canton, 7,000; and there was also a large circulation in Hong-Kong. At Ningpo an edition of the Scriptures was being printed in the mother-tongue, and it was anticipated that that would prove very beneficial.

The most gratifying accounts had been received from *Australia*. The circulation of God's Word was being extended all over the Australian colonies. In the last year Adelaide remitted 700*l.*, and Maitland 200*l.* as a free contribution, thus affording bright examples of Anglo-Saxon energy, coupled with earnest devotion to the cause of Christ. In *New Zealand*, peace having once more been restored, the work was proceeding satisfactorily. The entire Bible in the Maori language had now been revised, and had been sent to England to be printed. *Madagascar*, too, was once more thrown open to missionary enterprise. In the absence of all human agency, and in spite of all human hindrances and of Satanic malice, God's Word continued to influence the hearts of the natives during the persecution. When the island was at length opened to them, the Committee hastened to forward such portions of the Scriptures as they had in stock, namely, 3,000 Bibles and 800 Testaments; and they were happy to be able to announce that the whole Bible would soon be printed in large numbers and sent out.

UNITED PRESBYTERIAN MISSION IN
JAMAICA.

THE Report on Foreign Operations, of the United Presbyterian Church of Scotland, published in their *Record* for June, states:

The Jamaica Mission, including the Grand Cayman, has now 26 congregations, one having been formed in November last. The reports which have come from this mission, and which to a certain extent embody the fruits of the revival—an account of which was given in the report of last year—are the most remarkable and encouraging that have ever come from Jamaica, and cannot fail to call forth from the Home Church expressions of most cordial thanksgivings and praise to the gracious Lord of missions, who, in answer to many prayers, has so signally blessed the labors of our devoted agents. Referring for details to the table of statistics and the notices of congregations, we shall here state merely the three great outstanding facts of the year. The first great fact is, that no fewer than 1,326 persons have been admitted to the church for the first time; and that, with a very few exceptions, they have maintained a consistent deportment,—the result of which is, that notwithstanding deaths and removals, the membership has risen from 4,290 to 5,561, being a gain of 1,261, or more than one-fourth. The second great fact is, that on 31st December there remained, after all those admissions, 1,703 candidates for membership, or nearly four times the usual number, being only 225 fewer than the number reported last year, when the increase of candidates was, in consequence of the awakening, beyond all precedent. The third great fact is, that the 26 congregations have raised for religious purposes the large sum of £4,343 17s. 7*d.*, being an advance on last year of £464 1*s.* 6*½d.*; and forming, over the whole mission, an average per member of 15*s.* 7*¾d.* This sum includes £360 raised for missions, and £627 more for stipends than on the preceding year; the two sums united being an actual saving to the Home Church of nearly £1,000 in 1861. To show the rapid advance of this mission in liberality, we may state that the income for 1857 was £2,518; for 1858, it was £2,849; for 1859, it was £3,039; for 1860, it was £3,879; and now, for 1861, it is £4,343, or £1,825 more than in 1857. To these very gratifying facts we may add, that the classes for religious instruction were 417, with an attendance of 2,149 adults and 3,417 children; that, during the year, two natives, trained on the island, have been ordained and placed over congregations; that there were 38 week-day schools, attended by 3,046 scholars, the fees of which were £646 17*s.* 1*d.*; and that five students attended the Theological Hall, whose conduct and progress are spoken of in commendable terms.

The average attendance on public worship, in the twenty-six congregations, is ten thousand four hundred and twenty.

MISCELLANIES.

RUSSIAN BUILDINGS AT JERUSALEM.

THE following account of the works that are at present being carried on by the Russians in Jerusalem, taken from a letter recently received from the Rev. J. Barclay, will be read with interest :

"In a former letter, you ask me to give you some information about the Russian buildings at the north-west side of the city. The site occupied by them incloses an area of about 157,500 square yards, or 1,417,500 square feet; in fact, an irregular parallelogram, 350 yards broad and 450 yards long. The ground on which they stand, is surrounded by a wall about 15 feet high. The buildings comprise a palace for a bishop, a magnificent cathedral which is being rapidly pushed towards completion, and large quadrangular buildings, intended for the accommodation of many hundreds of pilgrims. In the plan which I have seen, many other edifices are also designed, the object of which I do not clearly know. The land itself was partly purchased by the Russians, though the larger portion, which was the former Turkish military exercise ground, was granted to them by imperial firman. Their outlay cannot be set down at less than £250,000, about a quarter of a million, and yet their object is not fully realized. The idea which originated these buildings arose, it is said, in the Grand Duke Constantine's mind, just after the Crimean war. To supply the place of the Russian navy, which had been interdicted in the Black Sea, it was proposed to keep in movement a large number of transport steamers as passenger boats. To keep these going, an impetus was given to the public mind on the subject of pilgrimage. With a view of supplying lodging for the crowds of devotees, a subscription list was opened, and its proceeds applied to the commencement of the present erections. It was then proposed to make arrangements to convey pilgrims at so much per head, from the several ports in Russia, to and from Jerusalem, at a fixed tariff. Amongst the items set down was a definite sum for the

absolution of each penitent in the holy places. At this proposition the Greek priests raised the cry of sacrilege, as such fees heretofore had been peculiarly their own; but now it was proposed to employ none but Russian priests. The Holy Synod took the matter up, and after a good deal of the usual intrigue, the direction of the whole passed into its hands. The location of the buildings is not far from the upper Pool of Gihon, near which Rabshakeh stood when he defied Hezekiah. It commands also the north and west of the city, and if we are to credit Latin suspicion, its future use will be military."—*Jewish Intelligencer.*

PULNEY—ITS TEMPLE AND DIVINITY.

Near the town of Pulney are two rocks, rising abruptly from the fertile soil, each about 450 feet in height, and nearly hemispherical in shape. On one of these is a temple covering three-fourths of an acre, which may be distinctly seen from a distance of many miles. Here Supramanyan, the son of Siva, is worshiped. He is also called Pulney-Andi, and from him the name of the town, Pulney, is supposed to be derived. There are six places in Southern India where he is worshiped, of which Pulney is perhaps the most celebrated. The history of this Pulney-Andi, like that of all other heathen gods, is full of revolting scenes of violence. He can scarcely be said to have a distinctive character, except it be for general wickedness. Among the numerous stories told of him, there are none in which he is represented as at all pleasing or attractive. And yet, on every Monday, hundreds of people are seen going to the rock, with cocoanuts and other fruits, as offerings to him. Twice a year, also, in January and in March, there is a great festival, attended by more than a hundred thousand people, when a large car is drawn around the rock and through the town.

As the ancient Greeks numbered twelve great gods, so the Hindoos number three —Brama, Siva, and Vishnu; but these

three can in no respect be considered a Trinity, each being a distinct and separate personage. There are also several local divinities, who are in some way related to one or another of these, and these inferior gods are more generally worshiped than the first three. They are worshiped "on every high hill, and under every green tree." Except near the mountains, hills and groves are not very frequent, but there is scarcely a "high hill" that is not consecrated to the worship of some heathen deity; and in every cluster of trees there will be found some idol of stone, which is the property of the villagers near. This is more so, near Pulney, than in some other parts of the country.

But though Pulney is thus, in the eyes of all, a sacred spot, it is confessedly one of the most wicked of all places. The people, on being reproved for some sin, will quote, in excuse, the oft repeated ironical proverb, "In holy Pulney it rains every day." That is, Pulney is as wicked as the rain is scarce. It is the *custom* for all in Pulney to be bad, and this *custom* is the excuse for every thing, however outrageous it may be.—*Rev. C. T. White.*

BLOOD ON THE DOOR-POSTS IN INDIA.

Mr. Burnell, of the Madura mission, writes March 20: "Late Sabbath afternoon, a native teacher went with me to a village near, where we found a pongul (rice boiling) going on in honor of an evil spirit, called Amman. Before the door of nearly every house, holes had been dug for fire, and in new vessels new rice was to be cooked. Near one, a young goat was sacrificed, its head being cut off; and while the blood was yet flowing in a jet from the trunk, it was held against the wall at each side of the doors, so that it required very little of figure to say it was the striking of blood on the two side-posts of the door. (Exod. xii. 7.) The floor of the house was also sprinkled in the same way, and as the sacrifice was to this Amman to keep away the pestilence, the cholera—the destroying angel, in short—it was not strange that the teacher should observe the coincidence between it and the passover, and the sprinkling of the blood of the paschal lamb.

RECEIPTS OF ENGLISH RELIGIOUS SOCIETIES.

THE following summary view of the receipts of various Societies, for the year reported at the May meetings, is taken from *Evangelical Christendom*.

British and Foreign Bible Society—
Receipts, (sales not included,) £91,682

Principal Foreign Missionary Societies—

Church Missionary Society,	£160,000
Wesleyan,	137,280
London,	79,576
Baptist,	33,151
	410,007

Colonial, Continental, and other Missions—

Society for the Propagation of the Gospel in Foreign Parts,	83,885
London Society for Promoting Christianity among the Jews,	37,421
Colonial and Continental Church Society,	28,960
Primitive Methodist (Home and Foreign) Missions,	14,252
United Methodist Free Churches Missions,	7,192
Society for the Propagation of the Gospel among the Jews,	6,274
Colonial Missionary Society,	5,137
Turkish Missions' Aid Society,	5,104
Christian Vernacular Education Society for India,	4,066
Foreign-Aid Society,	2,419
Evangelical Continental Society,	1,762
	196,472

Home Missions—

Church Pastoral-Aid Society,	46,851
London City Mission,	37,150
Irish Church Missions to the Roman Catholics,	30,194
Additional Curates' Society,	23,197
British Army Scripture Readers' and Soldiers' Friend Society,	10,328
Church of England Scripture Readers' Association,	10,231
Missions to Seamen,	6,000
Protestant Reformation Society,	4,386
Baptist Irish Society,	3,001
Irish Evangelical Society,	2,920
London Diocesan Home Mission,	1,982
Baptist Home Mission,	1,843
Lord's-day Observance Society,	1,101
Church Home Mission,	1,096
	179,820

Tract, Book, and Minor Bible Societies—

Religious Tract Society, (not including sales,) Book Society for Promoting Religious Knowledge among the Poor,	12,770
Naval and Military Bible Society,	3,232
Bible Translation Society,	2,361
Trinitarian Bible Society,	1,330
Prayer-book and Homily Society,	1,313
	28,036

Home Religious Education Societies—

Church Education Society for Ireland, Ragged School Union,	45,938
Church of England Metropolitan Training Institution,	8,600
Sunday School Union,	4,364
	1,244
Total amount of Receipts, £966,173.	60,166

THE CHINESE INSURGENTS.

A Baptist missionary writes from Ningpo: "The character and conduct of the rebels thus far abundantly show that they were not dreaded too much. They have been called Christians. They are as deserving the name as the most desperate and cruel band of robbers that ever infested the earth. They are, as a mass, wholly destitute of Christian principle, and wholly destitute of Christian knowledge. I have been mixed up with them

a good deal since they arrived at Ningpo, and have seen a good many of their leaders; but I have scarcely heard them refer to any religion, except when questioned on the subject; and then they could give no intelligent account, either of what they believe or what they practice. In regard to the latter, however, one needs not to ask many questions. They lie, they steal, they rob, they murder, and do everything wicked that one can think of. They are miserably murderous hordes of marauders. Their swarthy complexion, long, black flowing hair, fantastic dress and equipage, and barbarous murders, give them the appearance and character of North American savages. The mass of them know nothing of Jesus or the true God, beyond perhaps the name. Some of the better informed can repeat the Christian doxology, confession of sin, and praise to Jesus as the Savior of the world, which Teen Wong, the rebel chief, learned of the Baptist missionaries at Canton. They have brought with them no books for distribution, but one of the generals informed me the other day that he intended to send for some soon."

A HIDDEN NEW TESTAMENT.

Mr. Farnsworth, of Cesarea, Turkey, after a recent visit to Yozgat and the villages around, says: "In one of the larger villages I saw a New Testament, whose history interested me very much. Some ten or fifteen years ago, when the good seed of the Word first began to take root here, a rich and influential Armenian determined to eradicate it thoroughly. To this end he seized on our books, especially the New Testaments, wherever he could find them. How many he destroyed we do not know, but one at least he put into a cup-board, supposing it was safe. Little did he know what a dangerous work he had undertaken. Soon after, a little boy from the village referred to became a sort of waiter in his family. This New Testament, or rather the four Gospels, attracted his attention. After remaining some years he returned to his village, but he carried this book with him. On my way home I slept one night in that village. After retiring, at a late hour, I heard a person reading.

Listening I caught the words, and was rejoiced to find that they were the loving words of Jesus. The reader was not the person who thus came into possession of the Gospel, but another young man from Hadjin,—that wicked and dark city whence our lamented brother Coffing was driven last fall. In the morning I saw the book, which seemed to be doing a good work. Several persons are coming under its influence. The young man who obtained it at the house of the persecutor, told me its story. He is himself pretty thoroughly enlightened, and is only prevented from declaring himself a Protestant by fear.

KINDNESS FROM THE HEATHEN.

Such incidents as the following, mentioned in a recent letter, by Mr. Herrick, of the Madura mission, indicate at least an abatement of prejudice against Christianity. "In one village on this tour, a heathen man showed us an unusual act of kindness. The little prayer-house, which I always made my stopping-place, was under repairs and could not be occupied. There is no public rest-house near, and the catechist's house has but a single room. We were likely to suffer much inconvenience, but a goldsmith, hearing of our straits, kindly offered us accommodations. We gladly accepted his kindness, and in his house ate our supper and breakfast, and united with people of much lower caste than the owner of the house in the worship of the true God. There, too, Mr. Scudder lodged, while I, as usual, slept in my cart. To make the house more comfortable for us, the man removed a goat, which had been tied in it, to another place. The Lord reward his kindness by bringing him to a knowledge of Himself."

"When I left Malankinaru, the catechist accompanied me to a village three quarters of a mile off, where he showed me a margosu tree, the owners of which wish to present it to the mission. It was planted by the oldest son in the family, who several years ago became a Christian, and afterwards went to Ceylon, where he died. His parents, who are both heathen, now wish to give this tree for the benefit of Christianity. I did not see the father, but the mother assured me that both she

and her husband gladly gave the tree without price. May they soon be led to adopt the religion of their deceased son."

THE SCHOOL-ROOM AND THE PULPIT.

An article under this heading, from the pen of a missionary in Northern India, appeared in the (London) *Evangelical Christendom*, for June, in which the writer says : "Turning to heathen lands, it is true that a vast majority of the converts are the result of the public preaching of the gospel. The Orissa missionaries bear witness to this statement; so do those among the Karens; and from an extensive experience, we can assert that in North India the number of converts from the schools is incalculably small as compared with the number of those from preaching. In fact, the great failure of our mission schools has long since been apparent to all who have carefully inquired into the actual state of the case. Thus, the Church Mission School in Calcutta, through which several thousand pupils have passed, produced only two converts in twenty-five years; the Agra College, established ten years ago, and presided over by some of the most learned as well as most earnest missionaries who have ever come to India, has produced only two converts during the whole of that period, while the missionaries who superintended it have baptized more than twenty times that number of converts, as the result of the preaching they were able to perform out of college hours; and we have the testimony of the principals of other large mission schools to the fact that the schools do not produce converts."

DEATH OF DR. JEWETT.

The Herald for July announced the sailing for Liverpool, on the 31st of May, of Dr. Fayette Jewett and wife, formerly of Sivas, but expecting now to join the mission to Eastern Turkey. Dr. Jewett came to the United States in the summer of 1860, seeking relief from a peculiar, and at times distressing affection, apparently of the æsophagus; and subsequently, for a time, in great measure, gave up the expectation of entering again upon the missionary work abroad. But as his heart was in that work, as his brethren in the field strongly desired his return, and as

his own opinion and that of very eminent physicians here seemed to be that he would suffer little if any more from his difficulty in Turkey than at home, and that it was not likely soon to incapacitate him for active labor, he concluded, with the ful approbation of the Prudential Committee, to go out again. He reached Liverpool, as well as usual, on the 12th of June, had made his arrangements for going on to Smyrna, expecting to sail in a few days, when, after special illness of only half an hour, he died on the 18th. His wife, thus suddenly left a widow in a strange land, received very kind attention from the Secretary of the Turkish Missions Aid Society, who immediately sent from London, and from other Christian friends. On this subject a brother of Dr. Jewett, who was in England at the time, and went to Liverpool a few days after the doctor's death, writes as follows : " My brother had always wished to sleep on missionary ground, yet our Heavenly Father saw fit to deny this prayer. But excepting among his own relatives at home, or in some mission family abroad, it seems to me impossible that he could have left his afflicted widow in any Christian community where she could have received more kind, considerate and substantial sympathy and aid than have been bestowed on her and her fatherless children by the members of the church of the Rev. Dr. Raffles. Especially would I name Daniel James, Esq., William James Harris, and Mrs. Wright, relict of the late George Wright. These friends are among the most generous supporters of missions; and, ever since they made the acquaintance of Dr. and Mrs. Riggs, they have felt a deep interest in the Turkish missions. To my bereaved sister they have opened their hearts and their houses, with all the tender love of the primitive Christians. The Rev. Dr. Raffles, also, bowed with years and infirmities, called to offer his condolence, and in most touching words of prayer and of consolation, evinced his deep sympathy. His respected colleague, Rev. Mr. Mellor, also manifested the liveliest interest in the wife of the departed missionary. To Rev. Mr. Birch, Secretary of the Turkish Missions Aid Society, we wish also to express the highest obligations."

Dr. Jewett was born at Newbury, Vt., August 15, 1824. He was hopefully converted, and united with the Congregational church at St. Johnsbury, Vt., where his parents then resided, in 1840; graduated at the Vermont University in 1848; subsequently studied medicine, and entered upon the practice of his profession at Nashua, N. H. In September, 1852, his thoughts having been particularly called to the subject by an article in the Journal of Missions, he decided to devote himself to the foreign missionary work; and having been married, February 16, 1853, to Miss Mary Ann Brackett, of St. Johnsbury, Vt., he sailed with her from Boston on the 14th of March following. He was first stationed at Tocat, but in 1855 removed to Sivas and in 1858 to Yozgat, going where the necessities of the work and of the mission families seemed most to demand the presence of a missionary physician. These necessities, there being few physicians at interior stations in Turkey, often called him to very arduous labors and much exposure, and he was ever eminently faithful, ready to do every thing within his power for the comfort and happiness of his brethren and for the work of Christ.

Dr. Jewett was ordained as an evangelist, at Constantinople, May 28, 1857, during the annual meeting of the mission; but after his return and when he expected to remain in America, he considered himself as better fitted for the practice of medicine than for the work of the ministry here, and had been for a few months in practice at Waltham, Mass. Obedient to what he and others believed to be the call of the Master, he broke away a second time from plans and arrangements contemplating a life in his own country, that he might go where he believed his services to be more required. Unexpectedly, but not when unprepared, he found himself at the end of life's journey, and was taken, we doubt not, to be forever with the Lord. Mrs. Jewett has returned to the United States, with her children.

EMBARKATIONS.

REV. CHARLES H. LLOYD, a native of New Haven, Connecticut, and Mrs. KATH-

ARINE C. LLOYD, of New York city, sailed from New York, June 21, for Liverpool, on the way to the Zulu mission, South Africa. Mr. Lloyd was educated at the New York University and Princeton Theological Seminary.

REV. CHARLES A. STANLEY, of Fearing, Washington Co., Ohio, and Mrs. URSULA STANLEY, of Cincinnati, Ohio, sailed from Boston, July 1, in the ship Sarah Newman, Capt. Cobb, for Shanghai, China, expecting to join Mr. Blodget, at Tientsin. Mr. Stanley is a graduate of Marietta College and Lane Theological Seminary.

DONATIONS.

RECEIVED IN JUNE.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.	
Alfred, Cong. ch. and so.	33 50
Mechanic Falls, do.	9 64
New Gloucester, do.	60 25
Portland, Fem. char. asso.	59 50—162 89
Franklin co. Aux. So. Rev. I. Rogers, Tr.	
Farmington, Cong. ch. m. c.	5 00
Temple, Cong. ch.	4 00
Weld, do.	5 52—14 52
Kennebec co. Conf. of chs.	
Winthrop,	5 00
Lincoln co. Aux. So.	
Alna, Cong. ch.	20 00
New Castle, 1st do.	1 80
Phipsbury, Cong. ch.	10 00
Wiscasset, Rev. J. G. M.	1 00—32 80
Penobscot co. Aux. So. E. F. Duren, Tr.	
Brewer, 1st cong. ch.	28 74
Kennebunk, 2d do. (of wh. to cons.	
Miss LUCRETIA W. DORRANCE	
an H. M. 100 :)	170 35—199 09
York Conf. of Chs. Rev. G. W. Cressey, Tr.	
Cornish, A friend,	10 00
Norridgewock, m. c.	15 00
Saco, 1st ch. and par. benev. so.	95 83—121 83
	536 13
Albany, Dr. K.	1 00
Bucksport, 1st cong. ch. m. c.	50 00
Castine, Gent. 45,50; la. 36,70; m. c.	
16,13; Rev. Mr. Ives's so. 13,43;	111 76
Sumner, Ch.	5 00—167 76
	703 89

NEW HAMPSHIRE.

Grafton co. Aux. So.	
Hanover Centre, Cong. ch. and so. 6;	
Dartmouth College ch. and so. wh. and	
prev. dona. cons. Mrs. ACHSAH P. WEB-	
STER an H. M. 21 ;	30 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Amherst, Cong. ch. m. c.	28 00
Antrim, Pres. ch.	2 50
Brookline, Cong. ch.	15 51
Hancock, Ch. and so. m. c.	63 00
Haverhill, Cong. ch. and so.	79 50
Hollis, do.	43 31
Manchester, 1st do. wh. cons. JOHN	
PRINCE an H. M. 147,56; Frank-	
lin st. ch. which cons. Rev. WIL-	
LIAM H. FENN an H. M. 60 ;	207 56
Merrimack, Cong. ch.	49 00
Mont Vernon, La. asso.	22 66
Nashua, Olive st. ch.	178 82
Pelham, Gent.	15 00
Temple, do. 10,75; la. 10,25 ;	21 00—725 86

Merrimack co. Aux. So. G. Hutchins, Tr.		Amherst, L. H.	1 00
Sanbornton, Cong. ch. and so.	28 39	Northampton, W. H. S.	25 00—626 00
Rockingham co. Conf. of chs. F. Grant, Tr.		Middlesex co.	
Kingston, Cong. ch. and so.	7 45	Cambridgeport, 1st evan. cong.	
Stratham, do.	3 34—10 73	ch.	100 00
		Charlestown, Winthrop ch. and	
	795 04	so.	1,024 37
Centre Harbor, do.	6 04	East Cambridge, Evan. cong. ch.	
		and so. m. c.	12 56
Legacies.—Miss Amy Blood, by Dr. Wil-	801 08	Fitchburg, C. C. ch. m. c.	35 00
loughby, Ex'r,	25 00	Holliston, Mrs. F. S. Leland,	5 00
	826 08	Newton Centre, Cong. ch. and so.	
		wh. cons. JOHN WARD an H.	
		M.	134 63
VERMONT.		Somerville, A friend,	20 00
Caledonia co. Conf. of chs. E. Jewett, Tr.		Stoneham, do. 30; do. 1;	31 00-1,362 56
Hardwick, A. J. 1; Mrs. A. J. and M. 1;		Norfolk co.	
C. G. M. and W. 1; others, 1,70; ack.		East Medway, 1st cong. ch. and so.	
in July Herald as from m. c.		74,15; m. c. 7,70;	81 85
Peacham, Cong. ch. m. c.	12 50	Foxboro', D. Carpenter,	100 00
Chittenden co. Aux. So. E. A. Fuller, Tr.		Medfield, Mrs. Harding,	1 00
Burlington, Luther Clark, to cons.		Roxbury, A friend, 5; Eliot ch.	
Mrs. MARY F. BROWN an H. M. 100 00		and so. gent. 172,77; la. 88,75;	
Essex, Cong. ch. m. c.	5 21	m. c. 15,36; D. C. M. R. 3; Vine	
North Underhill, H. Eaton,	15 00—120 21	st. ch. and so. m. c. 32,90;	317 78
Franklin co. Aux. So. C. B. Swift, Tr.		Sharon, Cong. ch. and so. wh. cons.	
Georgia, Cong. ch. m. c.	8 00	Rev. PERLEY B. DAVIS an H.	
Orange co. Aux. So. Rev. J. C. Houghton, Tr.		M.	60 15
Bradford, Cong. ch. and so.	60 00	West Medway, Cong. ch. and so.	71 17
Wells River, m. c.	27 00—87 00	West Roxbury, South evan. cong.	
Orleans co. Aux. So. Rev. A. R. Gray, Tr.		ch. and so. m. c.	28 68—660 63
Derby Centre, m. c. wh. and prev. dona.		Old Colony Aux. So.	
cons. Rev. JOHN FRASER an H. M.	5 00	Cohasset, D. S. Sutton,	15 00
Rutland co. Aux. So. J. Barrett, Tr.		Palestine Miss. So. E. Alden, Tr.	
Castleton, Cong. ch. and friends,		Abington, 1st par. gent. 95,75; la.	
85,75; Castleton Sem. 16,25;	102 00	44,75; m. c. 37,75; 3d par. gent.	
Wallingford, Cong. ch. and so.	27 00—129 00	and la. 85; m. c. 15; indiv. 1;	279 25
Washington co. Aux. So. G. W. Scott, Tr.		Braintree, South par.	15 00
Barre, J. Wood to cons. Mrs.		Bridgewater, Trin. cong. ch. and	
LYDIA Wood an H. M.	100 00	so.	7 45
Montpelier, m. c.	19 25	Hanover, 1st par. Rev. Mr. F. 2;	
Waitsfield, A friend,	4 00—123 25	2d par. Mrs. Sylvester, 5;	7 00
Windsor co. Aux. So. Rev. J. C. Steele, Tr.		North Bridgewater, 1st par. 38,03;	
Springfield, Lucy Barnard,	10 00	South par. 3; Porter so. gent.	
	494 96	and la. 90,95; m. c. 89,26;	221 24
Island Pond, Cong. ch. and so. 7; C. W. C.	5 2;	Randolph, 1st par. gent. 143; la.	
	12 00	33,39; m. c. 90,67; 2d par. gent.	
	506 96	14,43; ladies, 21,45; m. c. 35,50;	
Legacies.—Essex, Nathan Lathrop, by B.		Winthrop so. gent. 55,38; ladies,	
B. Butler, Ex'r,	37 71	32,55; m. c. 26,29;	452 66
	544 67	Weymouth, 2d par. m. c. 20; lady,	
MASSACHUSETTS.		1';	21 00-1,003 60
Barnstable co. Aux. So. W. Crocker, Tr.		Plymouth co.	
Orleans, Cong. ch. and so.	20 00	Campbell, Cong. ch. and so.	52 55
Berkshire co. Aux. So. H. G. Davis, Tr.		Worcester co. North, C. Sanderson, Tr.	65 93
Hinsdale, Cong. ch. and so. 171,45;		Ashburnham, 1st cong. ch. and so.	
m. c. 83,34;	254 79	Wilcofer co. South, W. C. Capron, Tr.	
Richmond, Cong. ch. and so.	8 00	Milford, 1st cong. ch. m. c.	20 00
West Stockbridge, Benjamin Cone,			7,322 98
250; Mrs. Charlotte Cone, 250; 500 00—762 79		An Hon. Mem.	1 00
Boston.		Chelsea, Winnisimmet ch. and so.	
(Of wh. fr. a friend wh. with prev.		m. c. 23,87; do. 18,47;	42 34—43 34
dona. cons. Mrs. H. L. PEET of			7,366 32
Fuh Chau, China, an H. M. 50;		Legacies.—Woburn, Stephen Richardson's	
a friend, 9;)	1,465 25	estate, 84,39; less expenses, 2,63;	81 76
Essex co.			7,448 08
Andover, South par. a friend,	10 00	CONNECTICUT.	
Salem, Tab. ch. and so. m. c.	14 22	Fairfield co. East, Aux. So.	
South Reading, A friend,	2 00—26 22	Bridgeport, Miss. and benef. so. of 1st	
Newbury, Rev. Mr. Thurston's so.		cong. ch. and so.	81 21
28,75; North cong. ch. 52,75;	81 50	Fairfield co. West, Aux. So. C. Marvin, Tr.	
Newburyport, Mrs. Z. P. Banister,		Southport, Cong. ch.	52 72
100; a friend, 20; 4th cong. so.		Hartford co. Aux. So. A. G. Hammond, Agent.	
wh. cons. ROBERT BAYLEY an		Hartford, Central ch. m. c. 6,82;	
H. M. 111;	231 00—312 50	Pearl st. ch. bal. 50;	56 82
Essex co. South Aux. So. C. M. Richardson, Tr.		Simsbury, Cong. ch.	37 73—94 55
Hamilton, Cong. ch. and so.	200 00	Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Salem, Crombie st. ch. and so.		Barkhamstead, A friend,	2 50
321,95; a friend, 100;	421 95—621 95	South Canaan, Cong. ch. m. c.	30 25
Hampden co. Aux. So. J. C. Bridgman, Tr.		Torrington, do.	8 00—40 75
Holland, m. c.	8 00	New Haven City, Aux. So. F. T. Jarman, Agent.	
Monson, A. W. Porter,	300 00—308 00	New Haven, United m. c. 17,35;	
Hampshire co. Aux. So. S. E. Bridgman, Tr.		South ch. m. c. 3; Davenport ch.	
A friend,	600 00	m. c. 5,51; Yale Coll. m. c. 4,72;	
		North ch. m. c. 6,62;	37 20

New Haven co. West Conso. W. Atwater, Tr.		Cortland, Mrs. Phebe Gaylord, by
Milford, Miss C. N. Baird,	50 00	Miss Sarah P. Hatch, Ex'r, 612 73
New Haven, 3d cong. so.	92 00	615,81 ; less exc. 3,08 ;
Wolcott, Cong. ch.	6 87—103 87	East Bloomfield, Miss Amarisles
Tolland co. Aux. So. E. B. Preston, Tr.		Norton, by Andrew Cone, Ex'r, 60 00
Andover, Cong. ch.	46 25	Fulton, Jedediah Darrow, by J. E.
Columbia, do. m. c.	3 61	Dutton, Ex'r, 400 00-1,271 73
Ellington, Rev. T. K. Fessenden,	25 09	
Kelloggsville, m. c.	30 00	3,193 09
North Coventry, Gent. 86,24; la.		
55,94 ; wh. cons. NATHANIEL		
Root, Jr. an H. M.; Friendly		
asso. 12;	154 18	NEW JERSEY.
Rockville, 1st so. bal.	50	Boonton, Pres. ch. m. c. 9 71
Vernon, m. c.	18 00—277 54	Chatham, do. for trans. of the cate-
	687 84	chism, by Rev. J. N. Ball, 25 00
<i>Legacies.</i> —East Hartford, Mrs. H. Bige-		Newark, Mrs. M. S. Whiting, 12;
low, by A. G. Hammond, int.	15 00	South park pres. ch. 50,13 ; 62 13
	702 84	Orange, 1st pres. ch. m. c. 41 12—140 96
RHODE ISLAND.		
Central Falls, Cong. ch. and so. m. c.	67 86	
Newport, A friend, 12; do. 4;	16 00—83 86	
NEW YORK.		
Buffalo and vic. H. Stillman, Agent.		PENNSYLVANIA.
Buffalo, North pres. ch.	243 40	By Samuel Work, Agent.
Chataque co. Aux. So. S. H. Hungerford, Tr.		Philadelphia, B. Hart, 10; I. D. L. (of
Jamestown, Cong. ch. m. c.	24 87	wh. for student at Bebek, 6;) 16; Cal-
Monroe co. and vic. W. Alling, Agent.		vary ch. (of wh. fr. B. T. TREDDICK, wh.
Rochester, Central pres. ch.	121 07	cons. him an H. M. 100;) 466,50; No.
Spencerport, Cong. ch.	30 00—151 07	Broad st. ch. 102,15; m. c. 47,09; T.
New York City and Brooklyn, A. Merwin, Tr.		P. 5;) Mrs. P. 10; A. W. 25; Ken-
(Of wh. from W. W. Chester, 100; A. T.		sington ch. 55,51; 782 25
Gouldnough, 50; Miss Stokes, 10; Miss		Pittsburg, L. H. W. for Syria m. 15 00
Phelps, 10; Miss Hitchcock, 10; Miss		Sugar Grove, Mrs. M. Ricker, 2,25;
B. 5; Miss R. 5; Miss W. 5; Miss E.		E. R. 1; Miss C. F. 1; 4 25
5; Miss H. A. P. 5; Miss C. 5; for		Wellsboro', Pres. ch. 14 00
sup. of two girls in Miss West's school,		West Chester, W. Goodell, 30 00—63 25
Constantinople, Miss M. L. Hough, 100;		
H. 50; Brooklyn, City Park miss. ch.		845 50
13,16;) 552 35		
Oneida co. Aux. So. J. E. Warner, Tr.		DELAWARE.
Utica, 1st pres. ch. wh. and prev. dona.		Glasgow, Pres. ch. fem. miss. so. 11 00
cons. Miss MARY FOWLER, Dr. JOHN		
A. PAYNE and THEODORE TIMMHS, H. M.	255 00	VIRGINIA.
St. Lawrence co. Aux. So. C. T. Hulburd, Tr.	5 00	Camp Fair Oaks, E. A. Samson, 5 00
Gouverneur, Miss E. Spencer,		
	1,231 69	DISTRICT OF COLUMBIA.
Angelica, L. Hall, 10; pres. ch. 50;	60 00	<i>Legacies.</i> —Washington, Daniel W. Hall,
Aurora, 1st ch. m. c.	70 00	by Stewart Hastings, Ex'r, 500; int. 10;
Batavia, Mrs. S. B. Stocking,	10 00	510 00
Belfast, Cong. ch.	7 00	
Castile, do.	5 50	MARYLAND.
Chaumont, S. McPherson,	1 00	Baltimore, J. H. Stickney, 10 00
East Avon, Pres. ch.	15 00	
Elba, Rev. G. S. Corwin, wh. cons.		OHIO.
Rev. CHARLES W. McCARTHY, of		By G. L. Weed, Tr.
East Pembroke, N. Y., an H. M.	50 00	Cincinnati, 3d pres. ch. m. c. 5,95;
Elizabethtown, Mrs. H. R. Noble,	5 00	a friend, 5; B. S. int. on bond,
Fredonia, E. S. Ely,	6 00	12; 22 95
Greenville, F. W. Wakeley,	10 00	College Hill, Ohio Fem. coll. (of
Knowlesville, Pres. ch.	37 50	wh. to sup. a student in Bebek
Lyons, Pres. ch. 29,30; m. c. 11,90;		sem. 70;) 79,50; Rev. H. N. Day
la. 1,50;	42 70	and family, 20,50, to cons. M. H.
Middletown, A mem. of pres. ch.	25 60	WALLACE an H. M.; C. E. B.
Milford, Pres. ch.	10 00	10; pres. ch. m. c. 9; 119 00
Naples, do. m. c.	3 00	Columbus, 2d pres. ch. m. c. 5 00
Poughkeepsie, do. m. c.	20 15	Delhi, Pres. ch. 14 00
Pittstown, J. L. Rice,	5 00	Oxford, 2d do. 72 05
Ridgeway, H. E. Parsons,	25 00	Paddy's Run, Cong. ch. 60 00
Salem, T. R. Weston, for Gaboon m.	15 00	Walnut Hills, Lane sem. ch. m. c. 3 25—296 25
Sherburne, 1st cong. ch. and s. s. (of		By T. P. Handy, Agent.
wh. fr. William Newton to cons.		Bricksville, A. Adams, 10 00
Mrs. LOUISA N. LATHROP an H.		Cleveland, A widow's fam. offering,
M. 100;) to cons. CHARLES BENE-		8; E. Elliott, 13; 2d pres. ch.
DICT an H. M. 100;	244 07	m. c. 13,80; C. L. L. 5; 39 80
Spencertown, Pres. ch. m. c.	12 00	Collamer, Pres. ch. 50 00
Waterloo, Mrs. S. Pierson,	10 00	Cuyahoga Falls, Cong. ch. 31 85
Waverly, D. S. J.	75—689 67	Lyme, 1st pres. ch. 15 00
	1,921 36	Newburgh, Pres. ch. 40 97
<i>Legacies.</i> —Canandaigua, Miss Sophia		N. Bloomfield, Ch. 8 00
M. Shepard, by Charles Shepard		Richfield, 1 50
and Henry W. Taylor, Ex'rs, 200;		Ruggles, 5; N. Carter, 10; 1st
less 1;	199 00	cong. ch. 15; 30 00
		Unknown, 31 00—261 12
		557 37
		Ashtabula, 1st pres. ch. m. c. 7 00
		Elyria, Pres. ch. 7 00
		Fearing, T. F. Stanley, 10 00
		Marysville, 2d pres. ch. 14 62
		Milan, Pres. so. 56 00
		Norwalk, 1st pres. ch. 70 00
		Ravenna, Cong. ch. 8 61
		Sheffield, K. K. K. 5 00

Donations.

Watertown, Dr. Bildad Curtis,	10 00—188 23	KANSAS.
	745 60	Manhattan, 1st cong. ch.
<i>Legacies.</i> —Walnut Hills, Gabriel Tichenor, by Rev. D. H. Allen, Ex'r,	500 00	CALIFORNIA.
	1,215 60	Santa Clara, Mrs. Phebe B. Deihl, dec'd,
		200 00
		OREGON.
INDIANA.		Oregon City, Cong. ch.
By G. L. Weed, Tr.		9 75
Bedford, L. K. B.	5 00	Salem, do.
Bloomington, Pres. ch. m. c.	15 70	20 00—29 75
Bowling Green, Bethany ch.	13 00—33 70	FOREIGN LANDS AND MISSIONARY STATIONS.
Indianapolis, 4th pres. ch. m. c.	2 00	Madura, India, Rev. D. C. Scudder, 25;
New Albany, 2d do. 154,11; less exc. 38c.	153 73—155 73	Mandapasalie, station and mission fam. 25; Battalagundu station, 8,56;
	189 43	Montreal, "The first fruits," 5 00
		Philippopolis, Turkey, A Greek, 4 40
ILLINOIS.		St. Catharines, C. W. 1st pres. ch. m. c. 46 00
By G. L. Weed, Tr.		113 96
Cerro Gordo, Pres. ch. m. c.	5 00	MISSION SCHOOL ENTERPRISE.
Clarksville, A soldier in the army,	10 00	RECEIVED IN JUNE.
Payson, Cong. ch.	80 00—95 00	MAINE.—Bethel, 2d ch. s. s. 13; Dennysville, cong. s. s. 20; Hampden, s. s. 25; Monmouth, s. s. 2; Weld, s. s. 1,46; York, E. and A. P. 20c.
By Rev. C. Clark.		61 66
Chicago, Calvary pres. ch.	20 00	NEW HAMPSHIRE.—Colebrook, s. s. 8; Hancock, s. s. 4,50; Haverhill, Cong. s. s. 1,64; Kingston, Mrs. Mary Sanborn's s. s. class, 3; Peterboro, s. s. 3,50; Sanbornton, cong. s. s. 19,06; W. Lebanon, s. s. 18;
Crystal Lake, Cong. ch. Simon S.		57 70
Gates, wh. cons., Rev. NORMAN		VERMONT.—Barre, s. s. 14; Cornwall, s. s. 10; Essex, s. s. 10; Georgia, Mary and Temple, 1; Hardwick, cong. s. s. 25; Lunenburg, s. s. 16; Peacham, cong. s. s. 4,53; J. R.'s m. box, 1,50;
MILLARD of Chicago, and Rev.		82 03
GEORGE W. WAINWRIGHT of		MASSACHUSETTS.—Dorchester, 2d cong. ch. s. s. for Mr. Labaree, 4; Methuen, cong. s. s. for sch. in Madura, 25; Montague, 1st cong. s. s. for miss. sch. in Madura, 25; Pittsfield, 1st cong. s. s. 10; Roxbury, Eliot ch. s. s. 3,09;
Dundee, H. M.	100 00	67 09
Dunton, Pres. ch.	7 00	CONNECTICUT.—Plainfield, 1st cong. ch. s. s. 8; Stamford, 1st pres. ch. s. s. 10,90; Windsor Locks, cong. s. s. for sch. in Madura, 33,55;
Lake Forest, do.	67 56	52 45
Ridgefield, do.	3 55	RHODE ISLAND.—Providence, Richmond st. cong. s. s.
Union Park, Prof. Fiske,	10 00	25 00
		NEW YORK.—Buffalo, North pres. s. s. 33,93; Miller's Place, cong. s. s. 3,46; Rome, pres. s. s. for miss. sch. at Abeih, 15;
Augusta, Pres. ch. m. c.	5 00	52 39
Chicago, New England ch. 112,73;		PENNSYLVANIA.—Philadelphia, 1st pres. ch. Buttonwood st. inf. sch.
m. c. 29,60;	142 33	34 00
Elmwood, Cong. ch. m. c.	4 00	OHIO.—Johnston, H. Baker, and S. J. Williams, 2; Lyme, 1st pres. ch. s. s. 9,25; Milan, Juv. miss. so. 14;
Farmington, M. Simpson,	10 00	25 25
Monticello, Fem. sem. 10; L. L. B.		INDIANA.—Aurora, Pres. s. s.
5;	15 00	20 00
Princeton, A friend, a thank off'g,	5 00	ILLINOIS.—Fulton, cong. s. s. 1,50; Payson, cong. s. s. 5;
Quincy, Ger. cong. ch.	20 00	6 50
Roseville, Cong. ch. m. c.	1 30	MICHIGAN.—Tekonsha, Pres. s. s. miss. so.
Sterling, 1st do. m. c.	10 00—212 63	2 00
	515 00	WISCONSIN.—Lodi, Pres. s. s. for ed. in Madura,
<i>Legacies.</i> —Miss Sarah A. Baldwin, by Samuel Reynolds, Ex'r, 50,25; less exc. 25c.	50 00	10 00
	565 00	KENTUCKY.—Jamestown, Pres. s. s.
		1 07
MICHIGAN.		OREGON.—Oregon City, Cong. s. s.
Detroit, Jefferson av. pres. ch. m. c.	60 00	50
Dexter, Cong. ch.	4 94	Milltown, St. Stephens, N. B. s. s.
Grand Rapids, do.	39 53	23 43
Kalamazoo, M. Heydenberg, 9,91;		521 07
H. 1;	10 94	Donations received in June,
Lima, Cong. ch.	2 10	15,802 57
Niles, John Borden,	50 00	Legacies,
Richland, J. Buell, 10; 1st pres. ch.		2,491 20
and so. 29,31;	39 31	\$ 18,293 77
Romeo, Cong. ch.	17 50	
Royal Oak, do.	4 00	
Utica,	6 76—235 08	
		1861, to June 30th, 1862, \$ 232,438 24
WISCONSIN.		
By Rev. C. Clark.		
Wawatosa, Cong. ch. 19,91; Mrs. Green,		
10;	29 91	
Beloit, La. miss. so. for girls' sch. at Khar-		
poot,	25 00	
	51 91	
IOWA.		
By Rev. C. Clark.		
Butlerville, Cong. ch.	14 00	
Dubuque, Pres. ch. m. c.	46 03—60 00	
MINNESOTA.		
Cottage Grove, Rev. G. S. Biscoe,	5 00	
Excelsior, Cong. ch.	5 00	
St. Anthony, 1st do.	27 00—37 00	

**TOTAL from September 1st,
1861, to June 30th, 1862,** \$ 232,438 24

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